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INTRODUCTION

TO THE

STUDY OF THE GOSPEL OF ST. JOHN

TOGETHER WITH

AN INTERLINEAR LITERAL TRANSLATION

OF THE

GREEK TEXT OF STEPHENS, 1550

WITH

THE AUTHORIZED VERSION

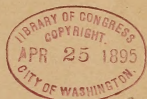
CONVENIENTLY PRESENTED IN THE MARGINS FOR READY REFERENCE

AND WITH

THE VARIOUS READINGS OF THE EDITIONS OF ELZEVIR, 1624
GRIESBACH, LACHMANN, TISCHENDORF, TREGELLES
ALFORD, AND WORDSWORTH

John Atkinson
By J. P. MACLEAN, PH.D.

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"Bird of God! with boundless flight
Soaring far beyond the height
Of the bard or prophet old;
Truth fulfilled and truth to be,—
Never purer mystery
Did a purer tongue unfold!"—

"But on twofold eagle pinion,
Wrought by love in her dominion,
John, a form divinely bright,
Upward soars in purer light."—

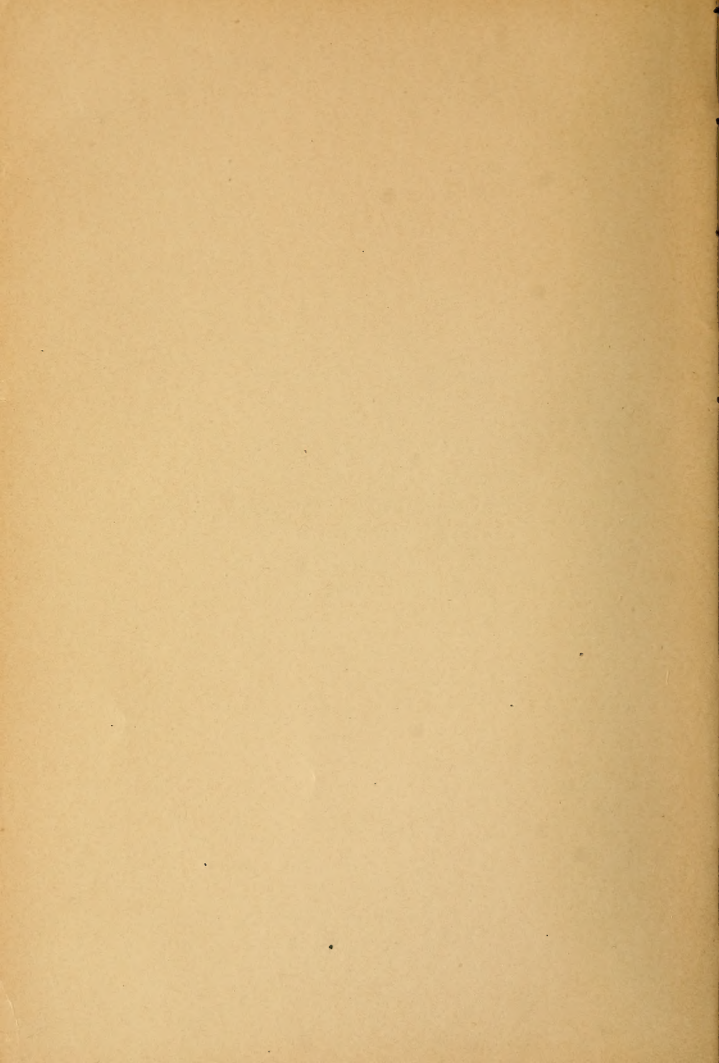
—*Adam of St. Victor.*

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TO
MY FATHER AND MY MOTHER
NOW LIVING AT AN ADVANCED AGE
WHOSE UNTIRING TOILS AND SACRIFICES
WERE MY OPPORTUNITIES
THIS VOLUME IS
AFFECTIONATELY DEDICATED



PREFACE.

The multiplicity of treatises on the Gospel of St. John is significant, not only of the great interest taken in this subject, but also of the unusual importance that work is to the welfare of mankind. For a period of over a half century special attention has been accorded this Gospel, and the interest manifested has never shown any indications of abatement. The controversies between the different schools of critics have resulted in a deeper study and more profound knowledge of this wonderful historical production; which, in its turn, has been reflected on the religious movement of this age, and given an impetus to broader views, as well as awakening a new impulse in the Christian life.

In the preparation of this work I have freely used such helps as were best adapted for an introductory study. In many instances I have closely followed the language of critics and editors—even as they have followed others—especially where I found they had clearly expressed correct views in the line of the discussion. By this I have avoided burdening the text with references of no particular value, and thus using every advantage to express the truth in a plain and distinct manner, so that it may be comprehended by all classes of readers.

As so many excellent commentaries on the Gospel have been made readily accessible to all I have deemed it best not to add another, having considered it more in harmony with the spirit of this undertaking to give the Greek text, with the

various readings of learned biblical critics, and an interlinear literal translation. This, in a measure, serves to make every one his own commentator. In presenting this feature I have availed myself of the opportunity afforded by one of Bagster's series. On the whole it is as faithful a work as could be expected. In some instances I prefer to render the Greek text differently, but under the circumstances I have concluded to let the translation stand.

February, 1895.

CONTENTS.

CHAPTER I.

INTRODUCTION.

	PAGE.
I. TESTIMONY OF THE LEARNED AND DEVOUT.....	11
II. LIFE OF ST. JOHN.....	12
<i>a.</i> Time previous to his discipleship.....	13
<i>b.</i> From his call to his departure from Jerusalem.....	14
<i>c.</i> The traditional period.....	18

CHAPTER II.

AUTHENTICITY OF THE FOURTH GOSPEL.

I. STATEMENT OF DOUBTS.....	22
<i>a.</i> Four Classes of Opinions.....	22
<i>b.</i> History of Doubts.....	23
<i>c.</i> Tübingen School.....	24
<i>d.</i> Position of Renan.....	27
II. HISTORICAL EVIDENCES.....	29
i. Indirect evidences of the Authenticity of the Fourth Gospel...	31
<i>a.</i> Testimony appended to the Gospel.....	32
<i>b.</i> Testimony of the Apostolic Fathers.....	34
<i>c.</i> Testimony of the Primitive Fathers.....	37
<i>d.</i> Use of the Gospel by the Gnostics.....	44
<i>e.</i> Testimony of Celsus.....	48
ii. Internal Evidences of the Authorship of the Fourth Gospel....	49
<i>a.</i> The author was a Jew.....	51
1. Jewish opinion and points of view.....	52
2. Jewish usages and observations.....	52
3. Form of Gospel essentially Jewish.....	52
4. The source of the religious life of the author was the Old Testament.....	53
<i>b.</i> The author was a Jew of Palestine.....	54
1. Great topographical knowledge.....	55
2. The way in which the Author quotes the Old Testament.	56
3. The Doctrine of the Logos.....	57

	PAGE.
c. The Author was an eye-witness of what he describes.....	58
1. Certain Persons brought forward with evident distinctions.....	59
2. The details of time.....	59
3. The details of number.....	60
4. The place of special acts.....	60
5. The manner of the narrative.....	61
d. The Author was an Apostle.....	62
e. The Author was the Apostle John.....	63
1. The narrative indicates a Special Apostle.....	63
2. A definite supposition that St. John wrote the Gospel...	63
3. The Gospel carefully distinguishes places and persons...	64
4. Features which cause objections.....	64
iii. Direct Evidence of the authorship of the Fourth Gospel.....	66
1. We beheld his glory.....	66
2. True conception of a witness.....	67

CHAPTER III.

THE COMPOSITION OF THE GOSPEL.

I. OCCASION	68
II. PLACE	70
III. DATE.....	71
a. Omission of Prophetic reference to Jerusalem.....	72
b. Second coming of Christ.....	73
c. Explanation of Jewish names and customs.....	74
d. The writer occupies a position remote from the events.....	75
1. Answers to the problems made by changed conditions..	78
2. The most striking difference between the Gospels.....	78
3. Difficulties met.....	79
4. New Intellectual position.....	81
IV. OBJECT OF THE GOSPEL.....	82
a. Purpose stated.....	83
b. Not specifically polemical.....	84
c. Doctrines of Cerinthus.....	85
d. Not Supplemental.....	86
V. PLAN AND ANALYSIS.....	87
a. Outline and Analysis.....	88
b. Chronology.....	91
VI. GENERAL REVIEW.....	91
VII. IMPORTANT FEATURES.....	108
a. The truth and the witness.....	108
1. The witness of the Father.....	109
2. The witness of Christ.....	110
3. The witness of works.....	110

	PAGE.
4. The witness of Scripture.....	110
5. The witness of the Baptist.....	111
6. The witness of the disciples.....	111
7. The witness of the Spirit.....	111
b. Light and Glory.....	112
c. Judgment and life.....	113
VIII. THE STYLE.....	116
a. Extreme simplicity.....	116
b. Frequent repetition.....	117
c. Sequence pointed out.....	118
d. Parallelism.....	119
e. Minuteness of detail.....	119
f. Favorite words and phrases.....	119
g. Table of usages.....	121
IX. HISTORICAL EXACTNESS.....	133
a. Representative incidents historically exact.....	134
b. The Person of the Lord.....	135
c. Historic development.....	136
d. Distinguishing Language.....	137
X. THE LAST DISCOURSES.....	137
a. Discourses in the Chamber.....	140
b. Discourses on the Way.....	140

CHAPTER IV.

CHARACTERISTICS OF THE GOSPEL.

I. A SPIRITUAL GOSPEL.....	141
II. LIFELIKE GROUPS.....	142
III. SYMBOLISM.....	143
IV. RELATION TO THE OLD TESTAMENT.....	146
V. UNFOLDING OF THE MESSIANIC IDEA.....	148

CHAPTER V.

RELATION OF THE FOURTH GOSPEL TO OTHER APOSTOLIC WRITINGS.

I. THE FOURTH GOSPEL AND THE SYNOPTICS.....	151
a. Limited range of the Fourth Gospel.....	152
b. Limited range of the Synoptics.....	153
c. Differences between the Synoptics and St. John.....	153
1. Scene and extent of Christ's ministry.....	153
2. Difficulty in respect to the Person of Christ.....	155
d. Coincidences of the Fourth Gospel with the Synoptics.....	156
1. The Baptism of John.....	156
2. Feeding of the five thousand.....	156

	PAGE.
3. Walking on the Sea.....	156
4. Anointing at Bethany.....	156
5. The Triumphal Entry into Jerusalem.....	156
6. The Last Supper.....	156
7. The Betrayal.....	157
8. The Trial.....	157
9. The Crucifixion.....	157
10. The Burial.....	157
11. The Resurrection.....	157
12. Implied acquaintance.....	157
13. Striking coincidences.....	159
14. Thought and Language.....	159
II. THE GOSPEL AND THE FIRST EPISTLE OF ST. JOHN.....	160
III. RELATION OF THE FOURTH GOSPEL TO THE APOCALYPSE.....	162
a. Internal proofs of St. John's authorship of the Apocalypse...	163
1. Diction.....	163
2. Metaphor.....	164
b. Contrast of the Apocalypse with the Gospel.....	167

CHAPTER VI.

HISTORY OF THE FOURTH GOSPEL.

I. THE TEXT.....	169
a. Codex Vaticanus.....	169
b. Codex Sinaiticus.....	170
c. Codex Alexandrinus.....	170
d. Other Codices.....	170
II. INTERPOLATIONS.....	171
III. LITERATURE OF THE GOSPEL.....	172

CHAPTER VII.

THE INTERLINEAR LITERAL TRANSLATION.

I. THE GREEK TEXT.....	175
a. Griesbach.....	175
b. Lachmann.....	175
c. Tischendorf.....	176
d. Tregelles.....	176
e. Alford.....	176
f. Wordsworth.....	177
II. INTERLINEAR TRANSLATION.....	178
III. MARGINAL REFERENCES.....	178
IV. LIST OF SIGNS AND EDITIONS.....	179

THE TEXT OF THE GOSPEL ACCORDING TO ST. JOHN.....	180
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STUDY OF THE GOSPEL OF ST. JOHN.

CHAPTER I.

INTRODUCTION.

The Gospel of St. John is the real ideality of the life of Jesus the Christ, and the glorification of all the relations he sustains to the world. In it he comes into the purest light of personality. The Gospel breathes through its verses an atmosphere as from Paradise, and He who walks before us in its holy light is instinctively felt to be Divine.

This Gospel has been called the Gospel of Gospels; and is the most remarkable as well as the most important literary production ever composed by man. In it is represented the highest knowledge of Christ, and also his deepest love. It possesses an irresistible charm for contemplative minds, and furnishes inexhaustible food for meditation and devotion. The profoundest minds in the Church, from Clement of Alexandria down to the present, have expressed their sense of its singular and surpassing value.

I. TESTIMONIES OF THE LEARNED AND DEVOUT.

Origen, the greatest scholar of the Ancient Church, and the father of biblical exegesis, spoke of the Fourth Gospel as the main one, and declared that only those can comprehend it who lean on the bosom of Jesus, and there imbibe the spirit of John, just as he imbibed the spirit of Christ. Chrysostom extols it as more love-bewitching and elevating in its influence than all the harmonies of music. Jerome proclaims that "John excels in the depths of divine mysteries." Augustine affirms "John did but pour forth the water of life which he himself

had drunk in." Luther calls it "the unique, tender, genuine, leading Gospel, that should be preferred by far to the others." Lessing declared it, without qualification, to be the most important portion of the New Testament. Ernesti pronounced it "The heart of Christ." Herder exclaims it was "Written by the hand of an angel!" Schleiermacher expresses his own preference for it. Tholuck said it has "a peculiar originality and charm, to which no parallel can be found. Meyer recognizes its "fullness of grace, truth, peace, light, and life." Canon Westcott writes, "No writing, perhaps, if we view it simply as a writing, combines greater simplicity with more profound depths. At first all seems clear in the child-like language which is so often the chosen vehicle of the treasures of Eastern meditation; and then again the utmost subtlety of Western thought is found to lie under abrupt and apparently fragmentary utterances." Quotations similar to these might be given indefinitely. A careful study of the Fourth Gospel will demonstrate that the encomiums pronounced upon it have not been overdrawn. In order to understand this remarkable production it becomes necessary to know something of its remarkable author.

II. THE LIFE OF ST. JOHN.

The life and character of St. John touches the heart in a different manner from that of the other Apostles. He was that disciple whom Jesus loved, and consequently bore a close relation to the Savior. As his name is indissolubly connected with the Fourth Gospel a sketch of his life should accompany every special paper relating to its consideration.

The life of the Apostle John naturally divides itself into three periods, only the second of which is regarded with certainty. Over the first and third periods broods the shadow of uncertainty. There are but two sources of information concerning him. The first is the New Testament which contains the evidence from his birth to the departure from Jerusalem after the Ascension. The second, embracing the

remainder of his life, depends solely upon the traditions of the Primitive Church. Both sources present harmonious fragments, containing definite traits and characteristics, establishing an imperfect and unique portrait, but so related as to forbid a continuous history. The first period presents only a few isolated facts, which require inference and conjecture in order to bring them together as a connected whole. The latter end of his life affords distinct images, which may be half-traditional and half-mythical.

a. Time Previous to His Discipleship.

The date of the Apostle's birth can not be determined. The Gospel-narrative leaves the impression that he was younger than his brother James, whose name usually precedes his (Matt. iv. 21, x. 2, xvii. 1, &c.: but the order is sometimes reversed, as in Luke ix. 28), younger than Peter, and possibly also than his Master. He was the son of Zebedee and Salome. His father was a fisherman of the Sea of Galilee (Matt. iv. 21, 22, Mark i. 19, 20), and, as he employed servants, he was doubtless removed several steps from poverty. Some critics claim that Salome was the sister of Mary, the mother of Jesus, in which case John would be the Lord's first cousin. This, in a measure, might account for that close relationship and special intimacy granted to the beloved disciple, and also the final committal of the Virgin to John's care (John xix. 26, 27).

St. John, similar to all the other Apostles, save Judas Iscariot, was a Galilean. By his pious mother he was trained in all that constituted the ordinary education of Jewish boyhood. Though not taught in the schools at Jerusalem, yet by the periodical pilgrimage to that city, he became familiar with the stately worship of the Temple. It must be conceded that the inhabitants of his district would also have an influence over him. To a great extent they had remained untouched by the culture of the rest of the nation, and ignorant of the glosses of tradition, they kept strictly the old simple

faith in the letter of the law. They were industrious, hardy and warlike. This influence may account for the fiery temper which earned for him and his brother James the name of "Sons of thunder" (Mark iii. 17).

Galilee was not so remote but that the political changes which agitated the nation would also be subject for discussion among the fishermen whilst plying their vocation. The influence of Judas of Gamola, the great teacher of the freedom of Israel against Rome, must not only have been felt, but also awakened aspirations in the breast of the younger men. Early in life John formed an intimate fellowship with Peter, and learned to admire and love the impetuosity of this older friend. Notwithstanding such environments as would lead to develop his fiery nature, there was in him another element which, in after years, was fully developed, and made him known as the "beloved disciple." This side of his character was brought to such a degree of perfection that the former is almost wholly lost sight of.

b. *From His Call to His Departure from Jerusalem.*

The monotony of John's life was suddenly broken by a thrill which went through the land that God had again visited them in raising up another prophet. The voice of John the Baptist was heard in the wilderness of Judæa. It was not a call to armed resistance, but a cry to withstand their own temptations, and break the bondage of their own sins; "Repent, ye; for the kingdom of heaven is at hand." The publicans, peasants, soldiers and fishermen of Galilee gathered around him. Among those who heard and followed were the two sons of Zebedee and their friends. The Baptist directed John and James to follow Jesus,—*"And looking upon Jesus as he walked, he saith, Behold the Lamb of God!"* (i. 35, 36.) From that day the whole tenor of the life of John was changed. The disciple of the Baptist was now a follower of Jesus. At once he had an interview with his Master, which was the starting-point of that entire devotion

of heart and consecrated life which has so indelibly impressed all believers in Christianity.

From the narrative as given by John, he followed his new Teacher into Galilee, was with him at the marriage-feast of Cana, journeyed with him to Capernaum, thence to Jerusalem (ii. 12, 13), and from there returned through Samaria (iv. 8). John, then, for an uncertain interval of time, resumed his former occupation. Jesus visits him, and again calls him, possibly more than once (Matt. iv. 18, 21, Luke v. 1-11), to become an Apostle and fisher of men. He leaves his chosen vocation and takes up the work in God's spiritual kingdom, being joined, at the same time, by his brother James, and also, Peter,—a chosen three whose number was soon to be augmented to twelve, not as disciples only, but as special representatives, to be termed Apostles. In this list the foremost names have always been, John, James, and Peter, sons of Zebedee and Jonah. They belonged to the innermost circle of the Lord's friends, and unquestionably John was foremost in his confidence and love. Peter, John, and James were with him in the chamber of death when he raised the daughter of Jairus (Mark v. 37-42), in the glory of the transfiguration (Matt. xvii. 1, 2), when he foretold them of the destruction of Jerusalem (Mark xiii. 3, in this instance Andrew was present), and in the agony of Gethsemane (Matt. xxvi. 37). In this group Peter was always the chief spokesman, owing to his impetuous nature, yet to John belongs the more memorable distinction of being the disciple whom Jesus loved, and consequently the nearest and dearest to the Master, which love, in turn, was reciprocated with a more single and undivided heart than that portrayed in any of the other disciples.

There are certain striking facts which indicate why the character of John was worthy of the love of Jesus. The name, Boanerges, implies vehemence, zeal and intensity. On three specified occasions his burning nature displayed itself; once when he rebuked one who cast out demons in the Lord's

name because he was not of their company (Mark ix. 38, Luke ix. 49); he stood ready to call down fire from heaven that the Samaritan villagers, who refused to receive Jesus, might be consumed (Luke ix. 54), and once again, on the last journey to Jerusalem, Salome, as the mouth-piece of her two sons, begs that they might sit, the one on the Messiah's right hand, and the other on His left, in His kingdom. This ambition, notwithstanding his close intimacy with the Master, shows that he was still ignorant of the true nature of Christ's kingdom. Being challenged, the same bold temper and burning zeal were made manifest. He was willing to go through the fiery furnace in order to be close to the companionship of Jesus (Matt. xx. 20, 22), and his after life proved that his acceptance was fully exemplified. This strong nature properly attuned by Jesus, lost none of its zeal, but brought to the surface the gentleness of that love which constitutes the principal feature in the mission of Christ.

As the mother of John had taken her place among the women who followed Jesus in Galilee and ministered unto Him of their substance (Luke viii. 3), and journeyed with him on his last visit to Jerusalem (Luke xxiii. 55), it is more than probable that through her the son came to know more of Mary of Magdala whose character he depicts with a master stroke; and that other Mary whom he was afterwards to honor by a special command. The fulness of his narrative (xi.), omitted in the Synoptics, leads to the conviction that he was well acquainted with the family of Bethany.

It is not necessary to dwell upon the history of the Last Supper, prepared by Peter and John. It is enough, in this connection to point out that John was there, as ever, the disciple whom Jesus loved, and favored by reclining at the table with his head upon the Master's bosom (xiii. 23). To him the eager Peter makes signs of impatient questionings that he should ask who it was that should betray Him (xiii. 24). He returns with Jesus to the Mount of Olives, and is within sight or hearing of the conflict in Gethsemane; and when the be-

trayal is accomplished, after the first moment of confusion, with Peter he follows afar off, whilst the others have sought safety in flight (xviii. 15). He alone, of all the disciples, follows Jesus to the council-chamber, and even to the prætorium of the Roman Procurator, and there hears the conversation between Jesus and the Roman governor (xviii. 28-38). From thence, notwithstanding the sorrows and terrors of that occasion, buoyed up by that love which is stronger than death, he followed, accompanied by a few faithful women, to the place of crucifixion, and there he was to be a son to that mother who was then left desolate (xix. 26, 27). It would appear that the Sabbath which followed, John spent with the same faithful believers, and regardless of the denial of Peter he does not break his old friendship, and on Easter morning they go to visit the sepulchre. To them Mary of Magdala first runs with the information that the sepulchre is empty (xx. 2); and together they were first to see what the strange words meant. John is first at the tomb, but Peter, the less restrained by awe, is the first to enter (xx. 4-8). After remaining about Jerusalem for at least eight days, together they return to Galilee and seek refreshment in their suspense by resuming their former occupation (xxi. 1-3). Here the different characteristics of the two companions shew themselves. John is the first to recognize the form of the Lord as seen in the morning twilight, and Peter the first to spring overboard and swim towards the shore where He stood speaking to them (xxi. 5-8). The Gospel closes with a view of the deep affection which united the two disciples. Peter was not satisfied with the revelation of his own future, but also desired to know that of his friend—"And what shall this man do?" (xxi. 18-21).

The history of the Acts of the Apostles proves the two friends still united. They were present at the Ascension and on the day of Pentecost; together they entered the Temple as worshippers (Acts iii. 1), and boldly protested against the Sanhedrin (Acts iii. 15). John's views having become greatly

enlarged he receives the Samaritans as brethren (Acts viii. 14). We lose sight of him at Jerusalem (Acts viii. 25) after the return from Samaria; but he was not there at the time of St. Paul's first visit (Gal. i. 18, 19). Some fifteen years still later (A. D. 50) he was at Jerusalem, and with the other Apostles considered the difference between the Jewish and the Gentile Christians (Acts xv. 6). At this time his reputation was great, for Paul speaks of him as being one of the three "pillars" of the Church (Gal. ii. 9), while the Scriptures are silent concerning his work during this period, yet his character, the interest taken in Paul and Barnabas, and the command given to them, would lead to the assumption that he was engaged in teaching, exhorting and organizing the Christians of Judea. Evidently his life was undergoing a change by being mellowed, and rising step by step to that high serenity which was perfected in the closing period of his life.

c. The Traditional Period.

The traditions of a later age, with a more or less show of likelihood, come in to fill up that gap which separates John from Jerusalem and leaves him at Ephesus. He may have been detained in Jerusalem by the sacred trust imposed on him by Christ in the case of the Virgin. During his prolonged stay in and around the Holy City he acquired that minute knowledge of its topography which marks the Fourth Gospel.

The date of John's final departure from Jerusalem is unknown. It is also uncertain whether or not he journeyed direct to Ephesus. It may be confidently assumed that he was not at Ephesus before the work of the Apostle Paul had been completed. It may be safely affirmed that he ministered at Ephesus during the latter part of his life; but what was the extent of his work and the circumstances of his outward life, we are hopelessly left in doubt. He is described (Eusebius' Eccl. Hist. B. III. C. 31) as a priest wearing the sacerdotal plate, which was the special badge of the

high-priest (Ex. xxxix. 30). On the assumption that he was the author of the Epistles ascribed to him, and also of the Apocalypse, then the writings imply that certain persecutions, either local or general, drove him to Patmos (Rev. i. 9); that the seven Churches, of which Asia was the center, were objects of his special solicitude (Rev. i. 11); that he encountered unbelievers in the truth, on which he grounded his faith (1 Jno. iv. 1, 2 Jno. 7); and that he was withstood by malicious words (3 Jno. 10).

The traditional picture of John presents both the probable and the improbable. He is ship-wrecked off Ephesus, but arrives in that city in time to check the heresies which were being propagated in the Church. About this time he numbers among his disciples, Polycarp, Ignatius, Papias and others. Afterwards taken to Rome, under Domitian's persecution, and there thrown into a cauldron of boiling oil which, however, has no powers to do him injury; from there sent to labor in the mines of Patmos; returns to Ephesus on the accession of Nerva; settles the canon of the Gospel-history, and writes his own to supply what was wanting; meets heresies with the strongest possible protests; through his agency the temple of Artemis is despoiled of its magnificence; introduces Jewish mode of celebrating the Easter feast; without harm drank the cup of hemlock; that when he felt death approaching he calmly laid himself down in the sepulchre, which had been prepared for him under his own direction, and quietly passed away; that after his interment there came strange movements in the earth over him, and when the tomb was opened it was found to be empty.

Among the many traditions which cluster around the name of John, the three following deserve more than a passing notice: Once going to bathe at Ephesus and perceiving Cerinthus within, he immediately rushed out crying, "Let us fly, lest even the bath-house fall on us, because Cerinthus, the enemy of the truth, is within." Cerinthus had denied the reality of the Incarnation. The story was doubtless invented

for the purpose of opposing the views of those who held similar doctrines.

John, after his return from Patmos, made a tour of the cities that he might appoint presbyters. In one of the cities his attention was attracted by a lad of noble bearing, whom he specially commended to a presbyter for instruction, but who neglected him. Soon after the young man went from bad to worse, and finally became chief of a set of bandits. When the Apostle returned to that city he confounded the presbyter by saying, "Come, restore to me my deposit," for he knew he had received no money from John. He then demanded the young man, but only to receive the story of his downfall. The Apostle, without delay, mounted a horse, and in haste rode to the region infested by the robbers, and was taken by them. When the chief recognized him he turned to fly, but the aged Apostle entreated him to stay, and by his loving tears and kindly exhortations induced him to return to the Church, to which in due time he was restored.

The third story is that towards the close of his life, when he was so infirm that he had to be carried to and from the church, and was too weak to preach, at the close of the service he would often say no more than this, "Little children, love one another." His hearers having become wearied of this, said to him, "Master, why dost thou always say this?" The venerable Apostle replied, "It is the Lord's command; and if this alone is done, it is enough."

The traditions represent the two sides of his character, both of which are intense. We have the intensity of action, intensity of thought, intensity of love and intensity of hate. His love was not only tender, but also keenly spiritual. His love of truth and devotion to Jesus were so great that he hated lukewarmness, insincerity, falsehood and all other manner of wrong. He never hesitated to rebuke evil and all other opposition to the truth. Yet in these rebukes and stern integrity he was ever alive to the wants of humanity, and never swerved in his love for the brotherhood of man.

From one point of view the traditions or stories concerning him are disappointing. In vain is the effort to separate the false from the true. All our conceptions of the Apostle's mind and character must be derived solely from the New Testament. There the truest conception is given in the announcement that he was "the disciple whom Jesus loved;" who possessed a burning zeal for the Master's glory; the great Apostle of Love, not on account of an easy temper, an indefinite benevolence, or a character soft, yielding and feminine, but as one continually growing, more and more, into the likeness of Him whom he tenderly loved. His vision became unclouded in the possession of the Eternal Word, and his recollections of Him who spake as man never spake were acute and positive. And thus, near the end of a long and noble life he was specially fitted to write that Gospel which has been called "the Gospel of Eternity," and "the Gospel of Love," for, from his early manhood upwards, he had been an Apostle; his head had rested on the bosom of the Savior of Man; he had stood beside the Cross; had witnessed the Ascension; had cherished till her death the mother of the Master; had seen the close of the Jewish dispensation, and the overthrow of the Holy City, and finally a long life of contemplation and an eye-witness of the spreading of the Gospel.

It is universally conceded that St. John lived to a great age, and probably died about the year 100 A. D., and was buried at Ephesus.

CHAPTER II.

AUTHENTICITY OF THE FOURTH GOSPEL.

The Fourth Gospel is one of singular charm and surpassing value, and must be regarded as one of the main pillars of historical Christianity. Indeed Christianity would remain were the apostolic authorship, or its credibility, disproved; because, before it was written, the doctrines of Jesus and his resurrection had been extensively proclaimed, and churches established. But without this Gospel our conceptions of Christianity would be materially changed.

I. STATEMENT OF DOUBTS.

The genuineness of the Fourth Gospel has not only been called in question, but also has been made the battle-ground of the New Testament. In the prolonged controversy some of the most acute minds in the Christian Church have been engaged, and divers schools of thought established. The opinions formed upon supposed critical grounds may be ranged into four classes, of which the following will serve as an abridged expression:

a. Classes of Opinions.

First Opinion: "The Fourth Gospel was written by the Apostle John, the son of Zebedee. The statements contained in that Gospel are all true; the discourses which the author puts into the mouth of Jesus were actually held by him." This is the orthodox and traditional view, and held generally by the vast body of Christians, and supported by such critics as Godet, Keil, Schanz, Westcott, and others.

Second Opinion: "The Fourth Gospel is, in fact, by the Apostle John, although it may have been revised and re-

touched by his disciples. The facts recounted in that Gospel are direct traditions in regard to Jesus. The discourses are often from compositions expressing only the manner in which the author had conceived the mind of Jesus." This is the opinion of Ewald, and in some respects that of Beyschlag, Ritschl, Weisse, Sanday, Reuss, and E. A. Abbott.

Third Opinion: "The Fourth Gospel is not the production of the Apostle John. It was attributed to him about the year A. D. 100. The discourses are almost entirely fictitious; but the narrative parts contain valuable traditions, ascending in part to the Apostle John." This is the opinion of Renan, Weizsaecker, and Michael Nicolas.

Fourth Opinion: "The Fourth Gospel is in no sense the work of the Apostle John. And whether, as regards the facts or the discourses which are reported in it, it is not a historic book; it is a work of the imagination and in part allegorical, concocted about the year 150, in which the author has proposed to himself, not to recount actually the life of Jesus, but to make believe in the idea that he himself had formed of Jesus." This constitutes the radical view, and with some variations held by Baur, Schweigler, Strauss, Zeller, Volkmar, Helgenfeld, Schenkel, Scholten, Rénille, Tayler, and Holtzmann.

b. History of Doubts.

The first doubts of the authenticity of this Gospel, based upon critical grounds, were brought forward in the seventeenth century, in England, by an unknown writer, which were refuted by the great scholar, Le Clerc. Anterior, however, to this, certain questions arose concerning this Gospel. Cerdon, Marcion, the Montanists, and other ancient heretics did not deny the authenticity of the Gospel, but held that the Apostle was mistaken, or else the Gospel had been interpolated in those passages which were opposed to their tenets.

Sometime in the latter half of the second century, a few eccentric individuals (there is no ground for supposing they constituted a sect) denied the genuineness of the Gospel of

John. They received the nickname of Alogi, which has the double signification of "deniers of [the doctrine of] the Logos" and "men devoid of reason." Their difficulty with this Gospel was solely a doctrinal one. They likewise rejected the Apocalypse, and ascribed both books to Cerinthus, a contemporary of St. John; but appealed to no tradition in support of their view.

The next recorded instance belongs to the year 1792, when the attack was renewed by Edward Evanson, in a book entitled, *On the Dissonance of the Four Evangelists*. The silence was again broken in 1820, when Bretschneider, in his *Probabilia*, renewed the assault. His arguments are strong in comparison with those of his predecessors. He relies chiefly on the strangeness of such language and thoughts as those of St. John coming from a Galilean fisherman, and the difference between the representations of the person and manner of the speech of Jesus given by the Apostle and the Synoptists. The *Probabilia* aroused a multitude of critics who so thoroughly replied to it that Bretschneider retracted his opinion, and admitted that his objections had been fully answered.

No other opponent of the genuineness of the Gospel appeared until 1835, when Dr. Strauss, in his *Life of Jesus*, renewed the contest. He was answered by Neander, Tholuck, Hase, Lücke, and others. Moved by these replies, Dr. Strauss retracted his doubts in 1838, but again advanced them in 1840.

c. *The Tübingen School.*

Next comes the famous school of Tübingen, from which have been derived all the recent adverse criticism on the Gospel. The leader of this school was the late Dr. F. C. Baur, a man possessed of vast learning, great industry and acute insight. A characteristic of his criticism is the doctrine of *intention*. Thus he ascribes to the New Testament writers a special aim, which leads them to exaggerate certain facts, and omit or invent others. He seeks everywhere for some party or private purpose which colors the narrative, and to the au-

thor of the Fourth Gospel he ascribes the deliberate purpose of passing himself off as the Apostle, in order to impose on the Church his doctrine of the Logos.

The rejection of John's Gospel by the Tübingen critics is a part of their plan in the attempted reconstruction of early Christian history. They declare there was a radical difference and hostility between the Jewish and Gentile types of Christianity,—the one led by Peter at the head of the original disciples, and the other party that adhered to Paul! Several books of the New Testament they ascribe to the effort, made at a later day, to bridge over this gulf; and the Fourth Gospel is a product of this pacifying tendency,—affirming it to have been written about the middle of the second century, by a Christian of Gentile birth, who assumed the name of John in order to give an apostolical sanction to his production.

Holtzman, one of the leading exponents of the Tübingen school has recently (1885) given the following reasons for his views: The prologue contains the only passage in the Gospel which treats of the pre-existence and eternal being of Jesus, and differs wholly in tone from the Synoptic Gospels. The historic element, in John, yields to the supernatural and philosophic one. New historic facts are introduced, besides characters, places and situations which are not in the first three Gospels. In John the scene of Christ's labor is laid chiefly at Jerusalem, but in the Synoptics around Galilee. Important events recorded in the first three Gospels are omitted by John, such as the Temptation, the Sermon on the Mount, the Transfiguration, and many miracles relating to demoniacal possessions. The Synoptics give but one year for the public life of Jesus, while John requires more. The events in the Fourth Gospel are for the sake of introducing the conversations, not for their own sake, as in the Synoptics. John's Christ teaches in allegories instead of popular parables. The teachings of Jesus in the first three Gospels bear immediately on earthly life and human conduct, and

that in John on more ideal themes. In the Synoptics Jesus teaches moral truth; and in John, he inculcates faith in himself. In John there is no development in the ideas of Jesus, or only trace of growth and struggle; for all is in broad contrast of light and shadow, of good and evil, and lacking that variety of earthly color which is found in the other narrations. The Synoptics are a collection of single, scarcely connected facts, while John's is a connected whole, and filled with a spiritual life, scarcely to be found in the others.

Holtzman thinks these contrasts are so difficult to explain that the easiest way out is to suppose the Fourth Gospel not the work of an apostle, but the fruit of a long development of Grecian thought. However, Holtzman ends by declaring that, owing to the variety of views still existing among the ablest critics, the problem of the Fourth Gospel is more and more an open question.

The constant shifting of the date of the Gospel, by the destructive critics, must even present an alarming state of affairs to that school. There is now a general agreement that the very late date assigned by Baur and Schweigler—somewhere between the years 160 and 170 A. D.—can not be maintained. Scholten and Zeller retreat to 150; Hilgenfeld goes back to 130 or 140, being at last constrained to admit its use by Justin Martyr; in the first volume of his *History of Jesus* Keim, with great confidence, placed it between the years 110 and 115, but soon perceiving the fatal consequences of such an admission, in the last volume, and in the abridged edition of his work, he goes back to the year 130; Dr. Schenkel, although contributing nothing new on the subject, says, "From the fact that the Alexandrian Gnostics were acquainted with this Gospel about the year 120-130, we are justified only in concluding that it was written at least some years earlier (110-120)." *Character of Jesus*, Vol. I.

It is thus seen that there has been an enforced shifting of the date of the Gospel of John to the earlier part of the second century. This presents serious difficulties on the suppo-

sition that the Gospel is spurious. Upon the weight of the uniform tradition that St. John spent the latter part of his life in Asia Minor, and died about the year 100 A. D., how could a spurious Gospel, so peculiar and different from the Synoptics, and so utterly unhistorical, as it is claimed, have gained currency as the work of an apostle both among the Christians and the Gnostic heretics, if it originated only some thirty years after St. John's death, when there were still living so many who must have known whether he wrote such a work or not?

An attempt has been made to obviate this difficulty by denying that the Apostle John was ever in Asia Minor. This view, originated in 1840 by Lützelberger, a very wild writer, has been revived by and found strenuous advocates in Keim, Scholten, and others, though rejected and fully refuted by critics of the same school, as Hilgenfeld; Baur and Strauss deemed it unworthy of notice. The historic evidence is decisively against it, and to attempt to support it by merely arbitrary conjectures, as Scholten does, leaves the impression that the writer has become desperate in defending his cause.

d. *Position of Renan.*

Renan, differing from the Tübingen school, affirms that he is "convinced that the Fourth Gospel has an actual connection with the Apostle John, and that it was written about the end of the first century," (*Life of Jesus*, Preface xv.) I "hold that the Fourth Gospel was not written by John himself, that it was for a long time esoteric and secret in one of the schools which adhered to John. To penetrate into the mystery of this school, to learn how the writing in question was put forth, is simply impossible" (p. 315). "This question of the authorship of the Fourth Gospel is assuredly the most singular that there is in literary history. I know of no question of criticism in which contrary appearances are so evenly balanced and which hold the mind more completely in suspense. . . . One of two things must be true; either the

author of the Fourth Gospel is a disciple of Jesus, an intimate disciple, and belonging to the oldest epoch; or else the author has employed, in order to give himself authority, an artifice which he has pursued from the commencement of the book to the end, the tendency being to make believe that he was a witness as well situated as it was possible to be to render a true account of the facts. . . . Either we must acknowledge John, son of Zebedee, as the author of the Fourth Gospel, or regard that Gospel as an apocryphal writing composed by some individual who wished to pass it off as a work of John, son of Zebedee" (p. 313). "The author of the Fourth Gospel was assuredly a personage of the first order." (Preface xxix). "There is one thing, at least, which I regard as very probable, and that is, that the book was written before the year 100; that is to say, at a time when the Synoptics had not yet a complete canonicity." (Introduction xlv.)

The above extracts, which might be further extended, are taken from the thirteenth edition of Renan's *Life of Jesus*. The admissions cited, and the fact that Renan bases his *Life of Jesus* on the Fourth Gospel, should have placed him in that class which admits the Johannine authorship, but affirms that it has been revised and retouched by a later hand. In this category Renan placed himself in the first edition of his *Life of Jesus*. It would be much easier to believe the latter than to assume the opinion afterwards embraced by Renan. He does not produce arguments to prove his assumptions, but proceeds upon the idea that they are true, and must be accepted. To receive the views as held by Renan requires many suppositions, much imagination and a degree of credulity hardly admissible. It is not tenable that the Gospel was kept secret. The intelligence of the Christians, at that period, would not permit of a forgery.

The extreme views put forth by Baur and his disciples, the more moderate tone of Renan, and the discussions engendered thereby have resulted favorably to the opinion of the Johannine authorship of the Fourth Gospel.

Having presented a resumé of the adverse criticisms concerning the authenticity of the Fourth Gospel, our attention is next drawn to the evidences of its credibility.

II. HISTORICAL EVIDENCES.

In considering the historical evidences for the Johannine authorship of the Fourth Gospel, it is necessary to bear in mind that it is agreed by all who maintain this position that the book was written towards the close of the first century, and at a time when the Synoptic Gospels had gained general currency; also, that the substance of its record deals with problems which belong to the life of the Church, and to a faith more fully developed.

The theological literature of the Christian Church practically begins with Irenæus, Clement of Alexandria and Tertullian, which writers use the Four Gospels as fully and as decisively as any modern author. What remains of the letters, apostolic treatises and fragments—few in number—that represent the earlier literature of the second century, give very little scope for the direct use of the New Testament.

Regarding these ancient testimonies there is one point, too frequently overlooked, upon which special stress should be laid, and that is, the main evidence for the genuineness of the Gospels is of an entirely different character from that adduced to prove the authenticity of any classical work. It is not the testimony of a few eminent Christian writers to their private opinions, but the evidence which they afford of the whole body of Christians; and this respecting books in which they were deeply interested; and such books as were the very foundation of that faith which separated them from that world which exposed them to hatred, scorn, and persecution, and which often demanded the sacrifice of life itself.

It should also here be noticed that the greater the differences between the Gospels, real or apparent, the more difficult it must have been for them to gain that universal reception, which, all critics affirm, was accorded them during the last

quarter of the second century, unless they had been handed down as genuine from the beginning. This observation applies peculiarly to the Fourth Gospel as compared with the Synoptics.

Nor should it be overlooked, for it is a matter of great significance that Eusebius, who had access to many works now lost, in his *Ecclesiastical History*, speaks without reserve of the Fourth Gospel as the unquestioned work of St. John. If there had been any doubts among the Christian writers, prior to his time, he certainly would have noticed them, for he has quoted the criticisms of Dionysius of Alexandria on the Apocalypse.

The unanimity of the churches during the second half of the second century, although widely separated, in the acceptance of the Fourth Gospel, as the production of St. John, is such an inexplicable fact—supposing it to have been forged—that some of the destructive critics have resorted to the assumption that the early Christians were not critical and accepted as authentic any writing which seemed edifying, without an examination of its authority. This is a mere assumption contradicted by the facts in the case. In the preface to his Gospel St. Luke assumes the critical position, rejecting the false and retaining the true. He affirms that many had taken in hand to set forth the things believed in by the Christians, and that “certainty” might be known he would write in order the things wherein Theophilus had been instructed. What was this but a critical purpose to separate the uncertain and doubtful accounts of Jesus from those well-ascertained and verified? This gives sanction to the idea that critical judgment was exercised in the Apostolic Church, and that influence must have produced an effect in the succeeding age.

It is a well-known fact that many apocryphal and doubtful Gospels were in circulation at the beginning. Instead of being hostile to Christ they were zealous to exalt him to the utmost,—to heap miracle on miracle; to paint the lily, and add a perfume to the violet. Love for Christ might have re-

tained them, but the sense of truth rejected them. If, as it has been so confidently asserted, the critical faculty at first was absent, and only blind feeling existed, why were all these well-meant but spurious narratives excluded, one after the other, from the received Scriptures? What has become of the "Gospel of the Infancy," ascribed to the Apostle Thomas; the "Protoevangelium," ascribed to James, brother of the Lord; the "Gospel of the Nativity of Mary;" the "Gospel of Nicodemus," and the "Gospel to the Hebrews," which once had high authority? The Churches rejected them one by one by that sense of truth which was just as much an element of primitive Christianity as the spirit of love; the spirit of truth which Jesus promised should he given his disciples, and which should "take of his, and show to them."

The earliest historical evidence, subsequent to the New Testament itself, must be found in the remains of Christian literature belonging to the first three-quarters of the second century. These are scanty and of such a character that definite references to the Gospels must not be expected, save what actually occurs therein. A few letters, such as the Epistle of Clement of Rome to the Corinthians, the Epistle ascribed to Barnabas, the short Epistle of Polycarp to the Philippians, the Epistles attributed to Ignatius, the Shepherd of Hermias, the Clementine Homilies, and the writings of the Apologists, Justin Martyr, Tatian, Theophilus, Athenagoras, and Hermias constitute nearly all the literature of that period which has been preserved. The nature of the writings of the Apologists hardly admit of the Gospels being mentioned by name.

i. **INDIRECT EVIDENCES OF THE AUTHENTICITY OF THE FOURTH GOSPEL.**

Proceeding to the historical evidence of the genuineness of the Fourth Gospel the following points must be considered:

a. The attestation to this Gospel which has come down to us appended to the book itself.

- b. The testimony derived from the Apostolic Fathers.
- c. The testimony of the Primitive Fathers.
- d. The use of the Gospel by the various Gnostic sects.
- e. The use of the Gospel by Celsus, an opposer of Christianity.

The above enumeration would necessarily present an unbroken line of evidence. This would not be necessary in order to prove the genuineness of the writing. Even if the line should be broken, the universal acceptance of the Gospel during the last quarter of the second century, would prove its existence in a previous period. The line of evidence, however, is a remarkable one, and one of great strength, when the object of the early documents is considered.

a. *The Testimony Appended to the Gospel.*

The first and earliest external evidence of the genuineness of John's Gospel is attached to the writing itself, and is found in all the copies which have been preserved, whether in the original or in ancient versions. It is true that the last verse of this Gospel (xxi. 25), according to Tischendorf, is written in a different hand in the Codex Sinaiticus, though by a contemporary scribe. On the palæographical question, however, Tregelles does not agree with him. In many copies it is said in a note that this verse has been regarded by some as a later addition.

The Gospel concludes at the middle of the twenty-fourth verse of the twenty-first chapter. The last three verses of the chapter read thus: "This report therefore went abroad among the brethren, that this disciple was not to die. And yet Jesus did not say to him, He will not die; but, If it be my will that he remain till I come, what is it to thee? This is the disciple who testifieth of these things, and hath written these things." Here the author of the Gospel concluded. The addition is, "And we know that his testimony is true." And there are also many other things which Jesus did; and if they were to every one written, I suppose that not even the world itself could contain

the books that would be written." Canon Westcott makes the Gospel end with the close of the twenty-third verse, and on the twenty-fourth and twenty-fifth verses remarks, "These two verses appear to be separate notes attached to the Gospel before its publication. The form of verse twenty-four, contrasted with that of xix. 35, shews conclusively that it is not the witness of the Evangelist. The words were probably added by the Ephesian elders, to whom the preceding narrative had been given both orally and in writing. The change of person in verse twenty-five (*I suppose* compared with *we know*) marks a change of authorship. It is quite possible that this verse may contain words of St. John (comp. xx. 30) set here by those who had heard them." Comments *in loco*.

In the phrase, "*we know that his testimony is true,*" we have either a real or forged attestation to the genuineness of the Gospel. If the Gospel had been forged at a period later than that of St. John, what possible credit could its author have supposed would be given to an anonymous witness? A forger would have named his pretended authority. The attestation clearly presupposes that its author was known to those who first received a transcript of the Gospel. Upon this point Norton observes, "According to ancient accounts, St. John wrote his Gospel at Ephesus, over the church in which city he presided during the latter part of his long life. It is not improbable, that, before his death, its circulation had been confined to the members of that church. Thence copies of it would be afterwards obtained; and the copy for transcription was, we may suppose, accompanied by the strong attestation which we now find, given by the church, or the elders of the church, to their full faith in the accounts which it contained, and by the concluding remark made by the writer of this attestation in his own person." *Genuineness of the Gospels*, p. 461.

It is further to be observed that the language is different from that of John, and was at first probably written a little

separate from the text, and at a very early period became incorporated into it.

b. *The Testimony of the Apostolic Fathers.*

The Apostolic Fathers is a name given to certain writers who were disciples of and communed with the Apostles. Those generally included under the title are Clement of Rome, Ignatius, Polycarp, Barnabas, and Hermas. Sometimes the name is extended to Papias of Hierapolis and the author of the Epistle to Diognetus. The writings ascribed to these men are among the earliest utterances of the Christian faith. With the exception of the Shepherd of Hermas, they are of the nature of occasional productions. They contain no attempt to formulate the truths of Christianity, but breathe a spirit of deep piety. There are but few references to the New Testament in them, and very few quotations.

The Epistle of Clement to the Corinthians probably antedates the Gospel of John, although it shows traces of the thought which is characteristic of that book. The Epistle of Barnabas (A. D. 120-130) offers some correspondences and more contrasts with the teachings of St. John. Keim, although denying the authenticity of the Gospel, admits the probability that Barnabas refers to it. The Letters ascribed to Ignatius certainly fall within the first half of the second century, and they contain allusions to and adaptations of this Gospel which can not seriously be considered doubtful. Among the more direct passages may be cited those which state that the true meat of the Christian is the "bread of God, the bread of heaven, the bread of life, which is the flesh of Jesus Christ," and his drink is "Christ's blood, which is love incorruptible" (Rom. vii. comp. John vi. 32, 51, 53). Again: "The Spirit is not led astray, as being from God. For it knoweth whence it cometh and whither it goeth and testeth that which is hidden (*Philad.* vii.; comp. John iii. 8, xvi. 8). This coincidence with John iii. 8, is too strong to be accidental; for the application in the Gospel is natural, while that in Ignatius strained and secondary. And again the

words "being himself the door of the Father" (*Philad.* ix.) is probably an allusion to John x. 9.

The decisive testimony, however, of the Apostolic Fathers, to the authenticity of John's writings, belong to Polycarp and Papias. The Apostles appointed Polycarp a bishop of the church in Smyrna. Recent investigations, independent of all theological interests, have fixed his martyrdom in 155-6 A. D. (Lightfoot, *Contemporary Review*, 1875, p. 838), having been a Christian eighty-six years, and consequently having been alive during the greater part of St. John's residence in Asia. There is no good reason for questioning the statement that he associated with the Apostles John, Andrew and Philip. Irenæus, who had seen him in his youth, says, "I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and the discourses he made to the people, and how he related his conversation with John and others who had seen the Lord," (*Letter to Florinus*). One short letter of Polycarp has been preserved, and in it there is a striking passage taken from I. John: "For whosoever does not confess that Jesus Christ is come in the flesh, he is Antichrist, (*Philippians* vii.; comp. I John iv. 2, 3). This is an exact reproduction of St. John's thought in compressed language which is all borrowed from him. He places St. John's words, so to speak, in a popular formula. It is admitted that the Gospel of John was written by the same one who penned the First Epistle of John. A testimony to one is necessarily a testimony to the other. Now the external evidence of the genuineness of this Epistle is very weighty. Not only have we the quotation from Polycarp, but Papias also "uses testimonies from the first Epistle of John" (Eusebius *Eccel. Hist.* b. iii. c. 39), and frequently cited by Irenæus.

The testimony of Papias to St. John's Gospel, is like that of Polycarp, secondary and inferential. According to Irenæus, Papias was a hearer of John and a companion of

Polycarp (Eusebius *Ecl. Hist.* b. iii. c. 39). In the preface to his "Exposition of Oracles of the Lord," Papias does not say he saw or heard any of the Apostles, but that he had received the things concerning the faith from those who were well acquainted with them, and of them he made diligent inquiry concerning all that they had related. He thus attempted to illustrate the Sacred Records by such information as could be obtained from the earliest disciples. The use of the first Epistle of John, by Papias, points to his acquaintance with the Gospel. There are also several minute details in the fragment of Papias' preface, which tend in the same direction. Also, a remarkable tradition found in a preface to a Latin MS. of the Gospel, which assigns to Papias an account of the composition of the Gospel similar to that given in the Muratorian fragment (*Canon of N. T.* p. 76).

In close connection with Papias stand "the elders" quoted by Irenæus, among whose words is a clear reference to St. John (*Iren.* v. 36): "for this reason (they taught) the Lord said, There are many mansions in my Father's house" (comp. John xiv. 2). Although the quotation is anonymous, yet it is taken from a writing, and the context makes it highly probable that the passage is from Papias' "Exposition."

The main value of the testimony of Polycarp and Papias lies in the fact that they represent what may justly be termed a School of St. John. While it is possible that Papias never saw John, yet he had a strong point of connection with the Apostolic body, for, at Hierapolis, he conversed with two daughters of the Apostle Philip (Eusebius *Ecl. Hist.* v. iii. c. 39), and had studied with Polycarp.

The anonymous author of the Epistle to Diognetus refers to John (I. John iv. 9, 10, 16, 17, 19), in the following passage: "For God loved mankind . . . to whom he sent his only begotten Son, to whom he has promised a kingdom in heaven, and will give it to them that love him. And when you know him, with how great joy will you be filled?"

And how will you love him, whoso loved you before? And having loved him, you will be an imitator of his goodness." This testimony is of the same nature as that of Polycarp and Papias.

It would appear that the Shepherd of Hermas quotes from the Fourth Gospel in the following passage: "The gate is the only way of coming to God. For no man shall go to God, but by his Son," (*Sim.* ix. 12; comp. John xiv. 6). The whole third command in Hermas and the Epistles of St. John might well be compared together. It is more than probable that he had read the Apocalypse, for he imitates it.

c. *Testimony of the Primitive Fathers.*

The first half of the second century presents us with a name deserving of special mention. Justin Martyr was born about the year 89, and was thus a contemporary of the Apostle John. His acquaintance with the church was very extensive. His writings consist of his Apologies, addressed to the Roman Emperor, the Senate and the people, written about the year 140, and a dialogue in defense of Christianity with Trypho the Jew, written somewhat later. Justin was one of the earliest and ablest of Christian apologists, and it is as such and not as a theologian he is to be considered. He defended Christians, not Christianity. In his time there was a Jewish reaction against Christianity, which found its expression in the formal curses of the synagogue, in the dissemination of atrocious slanders against the Christian life, and in the bloody persecution of the Christians by the ring-leaders of the Jewish revolt under Hadrian. The Jewish rabbis forbade all religious discussions with Christians. But these dangers to which the infant Church was exposed were of far less significance than those which threatened from the antagonism of heathendom. It was a time when the Christian was put on the defensive, and Justin's education peculiarly fitted him for the work, and the influence of his writings may be traced in those of Tatian, Irenæus, Minucius

Felix, Tertullian, and Theophilus, who transcribe, translate, and imitate passage after passage.

Justin's First Apology is a noble appeal for liberty of conscience, a manly protest against persecuting Christians as Christians, and a lofty vindication of the character of the Christian religion. The Second Apology, much shorter, repels the mockery of the heathen enemies of Christianity, gives the reasons why the Christians complained of persecution, and why God did not interfere in behalf of His people. In the Dialogue with Trypho the prejudices of the Jews are corrected, the doctrine of Christ's incarnation and redemption through him proved by reference to prophecy, and the Christians shown to be the true spiritual Israel.

As Justin addressed the enemies of the Church, he would not appeal for proofs to the New Testament, and in giving account of the Christian doctrines he would use such statements as would bear directly upon the points he presented. In his writings he speaks of "Memoirs," or "Memorabilia" of Christ, and of these he commonly mentioned the "Memoirs made by the Apostles which are called Gospels." From these he quotes as the authentic and recognized sources of knowledge reflecting the life and teachings of the Savior. There is no citation by Justin, from the "Memoirs," which is not found in the canonical Gospels. He cites our present canon, and particularly the Four Gospels, continually, about two hundred times. From all of his works there might be extracted almost a complete life of Christ.

The first obvious and striking passage to be noted in which Justin makes use of the Fourth Gospel, is that recorded in the sixty-first chapter of his First Apology: "For Christ also said, Except ye be born again, ye shall in no wise enter into the kingdom of heaven. But that it is impossible for those who have once been born to enter into the wombs of those who brought them forth, is manifest to all" (comp. John iii. 3-5). This passage is so characteristic of the Gospel of John that it is precluded from being attributed to any

other source. It will be observed that the conclusion in the passage, by Justin, is evidently intended as an observation of his own, but it breaks the connection in which it stands. In John, on the other hand, it is a logical part of the discourse between Jesus and Nicodemus. To affirm that the author of the Fourth Gospel, in this instance, as has been claimed, borrows from Justin, is to do violence to the ordinary use of language. Justin puts the concluding part forth as a serious proposition which, as it stands, is idle and betrays its non-originality.

Justin's views of the doctrine of the Logos were more or less influenced by Philo and the Alexandrian philosophy, but the doctrine of the Incarnation was utterly foreign to that school, and could only have been derived from the Gospel of John. Frequently he speaks in language similar to that of John (i. 14) of the Logos as "made flesh," or as "the Logos himself who took form and became man" (*First Apol.* c. 5, &c.). With reference to the deity of the Logos and his instrumental agency in creation note especially, "through him God created all things" (*2 Apol.* c. 6: comp. John i. 1-3). It is known that the Fathers who immediately succeeded Justin, as Theophilus, Irenæus, Clement, and Tertullian, founded their doctrine of the Incarnation of the Logos on the Fourth Gospel, the presumption is that Justin did the same. Canon Westcott admits that "the Synoptics do not anywhere declare Christ's pre-existence" (*Introduc. Gospel St. John*, p. lxxxiv.). Justin could only have relied on John for this doctrine. Again: "That Christ is the first-born of God, being the Logos of which every race of men have been partakers" (*1 Apol.* c. 46: comp. John i. 4, 5, 9), *we have been taught* and have declared before."

In one place Justin appears to refer to the "Memoirs" as the source which he, as well as other Christians, had learned that Christ as the Logos was the "only-begotten" Son of God, a title applied by John alone of all the New Testament writers: "For that he was the only-begotten of the Father

of the universe, having been begotten by him in a peculiar manner as his Logos and Power, and having afterwards become man through the virgin, as we have learned from the *Memoirs*," (*Dial.* c. 105; comp. John i. 14, 18; iii. 16, 18). This passage is a part of a very long comparison instituted between the twenty-second Psalm and the recorded events of Christ's life. The argument would be that the "only-begotten" (Ps. xxii. 20, 21) of the Psalm referred to Christ, which might be fully appreciated by Trypho, and perfectly valid from Justin's point of view.

In the Dialogue (c. 88) Justin cites as the words of John the Baptist: "I am not the Christ, but the voice of one crying" (comp. John i. 20, 23; iii. 28). The declaration, "I am not the Christ," and this application to himself of the language of Isaiah (Isa. xl. 3), are attributed to the Baptist only in the Gospel of John. Hilgenfeld here recognizes the use of this Gospel.

* Justin uses the following peculiar language: "The *Apostles* have written" that at the baptism of Jesus, "as he came up from the water the Holy Spirit, as a dove, lighted upon him," (*Dial.* c. 88). The descent of the Holy Spirit as a dove is mentioned only by Matthew and John (Matt. iii. 16; John i. 32, 33). This is the only place in which Justin uses the expression, "the Apostles have written."

These references can be farther extended, but the passages cited will give sufficient evidence that they are not accidental agreements. Then the universal reception of the Four Gospels in the time of Irenæus is a strong presumption that Justin's "*Memoirs*" were the same books, is decidedly confirmed by the evidences of his use of the Fourth Gospel.

The fragments of Christian literature that have come down to us from the second half of the second century, afford both positive and presumptive proof of the authenticity of the Fourth Gospel. The first distinctive declaration that the Apostle John was its author, comes from Theophilus, bishop of Antioch, A. D. 169-181. In his work to Autolyceus, he de-

scribes John's Gospel as a part of the Holy Scriptures, and John himself as a writer guided by the Holy Spirit, for he declares, "The Holy Scriptures teach us, and all who were moved by the Spirit, among whom John says, 'In the beginning was the word (or Logos), and the word was with God,'" (*Lib. ii. c. 22*). Jerome states that Theophilus composed a commentary on the Gospel, in which he handled their contents synoptically. As Jerome appears to have been thoroughly acquainted with the work, there is no just reason for questioning his statement.

The testimony of Tatian, the Assyrian, a disciple of Justin, must be regarded as decisive. Even the extreme critics, Baur and Zeller, conceded that in his apologetic treatise, the *Oratio ad Graecos*, written about the year 170, he quotes repeatedly from the Gospel of John. Tatian's literary activity is placed at A. D. 155-170. He composed a harmony of the Four Gospels which he called the *Diatessaron* (*i. e.* "the Gospel made out of Four"). This fact is attested by Eusebius, who says, "The Diatessaron is still in the hands of some," (*Ecl. Hist. B. iv. c. 29*); and Theodoret, in his work on Heresies (*Haer. Feb. i. 20*), says he found more than two hundred copies of the work in his diocese, and for it substituted copies of our Four Gospels. He further tells us that Tatian had "cut away the genealogies and such other passages as show the Lord to have been born of the seed of David after the flesh." Notwithstanding this mutilation the work appears to have been very popular in the orthodox churches of Syria, where it was used as a convenient compendium. Ephraem, the deacon of Edessa, who was a celebrated Syrian Father, and died in the year 373, wrote a commentary on it. In an apocryphal Syriac work, entitled *Doctrine of Addai*, written about the middle of the third century, it is represented that the Christians of Edessa come together "to the prayers of the service, and to (the reading of) the Old Testament and the New of the Diatessaron." Ephraem's Commentary on the Diatessaron still exists in an Armenian Version of the Syriac, of the fifth

century. It agrees with what is known of Tatian's, in omitting the genealogies, and in beginning with the first verse of John's Gospel. It presents some very ancient various readings, which accord remarkably with those of Justin Martyr.

So difficult and laborious a work as the Diatessaron would hardly have been undertaken, except to meet a want which had been widely felt. It implies that the four Gospels were used and recognized by those for whom it was intended as authoritative. There is another very important fact: as Tatian was a disciple of Justin Martyr, it is just to assume that the Harmony represented the set of books called by Justin "Memoirs," or "Memorabilia" of Christ.

Among the noted Fathers was Irenæus, a Greek, born in Asia Minor about A. D. 140, Bishop of Lyons in France, in 178, and possessed of a wide acquaintance with the Church both in the East and the West. In his youth he had conversed with the aged Polycarp, and retained a vivid recollection of the person and words of that remarkable man. He testifies of the universal acceptance of the four Gospels, and argues there could have been no more nor fewer than four (*Lib. iii. c. 11*). In a fragment, from Irenæus is the following passage relating to John's Gospel: "John, the disciple of the Lord, being desirous by declaring the Gospel to root out the error that had been sown in the minds of men by Cerinthus, and a good while before by those who are called Nicolaitans, . . . that he might confute them, and satisfy all that there is one God who made all things by his word; and not, as they say, one who made the world, and another the Father of the Lord; and one the Son of the Creator, and another from the super-celestial places, even Christ, who they say also continued ever impossible, who descended upon Jesus the Son of the Creator, and fled away again into his *pleroma* (or fulness): . . . the disciple therefore of the Lord, willing at once to cut off these errors, and leave a rule of truth in the Church; that there is one God Almighty, who by his word made all things visible and invisible; declaring likewise, that by the

Word, by which God finished the Creation, by the same also he bestowed salvation upon those men who are in the creation; he thus begins in his doctrine, which is according to the Gospel: 'In the beginning was the Word,' (Lardner's *Credibility of the Gospels*, vol. II. p. 296).

It may be seen that Irenæus expresses himself clearly and positively. To assume that John's Gospel was made known during Irenæus' lifetime, or at least a short time before, draws heavily upon one's credulity, and violates the entire spirit of the writings of this Christian Father. The evidence of Irenæus affords strong probability that Polycarp was acquainted with the Fourth Gospel. If the Apostolic Fathers knew nothing of this Gospel, why should those who immediately followed them have become so imbued with it?

There is a fragment entitled *On the Resurrection*, which belongs to the time of Justin Martyr, and in it we read, "The Logos of God, who was (or became) his Son, came to us clothed in the flesh, revealing both himself and the Father, giving to us in himself the resurrection from the dead and the eternal life which follows," (c. 1. comp. Jno. i. 1, 14; xiv. 9; xi. 25, 26). The allusions to John's Gospel are unmistakable.

Claudius Appollinaris, bishop of Hierapolis in Phrygia, A. D. 166, in a treatise on the Paschal Festival, refers to the apparent difference between John and the Synoptic Gospels as to the time of the death of Jesus. Relying on the Gospel of John, Appollinaris held that it was on the day on which the paschal lamb was killed, the 14th of Nisan; while his opponents, appealing to Matthew, maintained it was on the day following. In the same work, he also refers to the piercing of Jesus' side and the effusion of water and blood, which is only mentioned by John (xix. 34).

Other references might be made, especially from Melito, bishop of Sardis (A. D. 165), in his work on Incarnation; The Epistle of the Churches of Vienne and Lyons (A. D. 177); Athenagoras, the Athenian (A. D. 176) in his Plea for Christians;

the Muratorian Canon (A. D. 170) and a few others, but this must be deemed sufficient.

From the year A. D. 180 the Fourth Gospel has been continually quoted and referred to by all the great writers of the close of the second and beginning of the third century, among whom may be mentioned Clement of Alexandria, Tertullian of Carthage and Origen. None of these eminent theologians express any doubt concerning the authorship of the Gospel, and so numerous are their quotations from it, that were it lost, it might almost be re-constructed from their writings. It is in evidence that near the close of the second century the Fourth Gospel was not only received by the Church, but it was also widely disseminated, which could not have been true, had it not also been generally known prior to that time. Origen was the greatest scholar of that age, and one of the most distinguished of any age, and the most prolific writer of the ancient church. If there had ever been any doubts as to the authenticity of John's Gospel, it could not have escaped his knowledge. Born in the year 185 of Christian parents, from his birth to his death by martyrdom, in 254, he lived under the influence of the Christian religion and breathed its spirit. Of all men he would be most likely to know the history of the Gospel of John, and he accepts its genuineness without a shadow of a doubt. So great were his attainments that he has been called "The Father of Biblical criticism and exegesis in Christendom." He examined critically all the books of the New Testament, marked the difference of style between the Epistle to the Hebrews, and the undisputed writings of the Apostle Paul, and says of it that "who really wrote it God only knows." He says that the Gospels of Matthew, Mark, Luke and John, are the "only undisputed ones in the whole Church of God throughout the world."

d. *Use of the Gospel by the Gnostics.*

The evidence of the use of the Fourth Gospel, as the work of the Apostle John, by the Gnostic sects, of the second

century, is of more than secondary importance. Those with which we are concerned became conspicuous in the second quarter of the second century under the reigns of Hadrian (A. D. 117-138) and Antonius Pius (A. D. 138-161). The most prominent of these sects were those founded by Marcion, Valentinus, and Basilides, to which may also be added the Ophites.

Marcion was a native of Pontus, and came to Rome about the year 130, A. D. He prepared a Gospel for his followers by striking from the Gospel of Luke what was inconsistent with his system. The other Gospels he rejected, not on the ground that they were spurious, but because he believed their authors were influenced by Jewish prejudice. A careful comparison of John's Gospel with Marcion's doctrines demonstrates that it contradicts them in so many places and so absolutely that it would have been utterly unsuitable for his purpose. He made a selection of the Gospels, and found that by mutilating that of Luke it could be best adapted to his purpose. "Marcion," says Tertullian, "having got the Epistle of Paul to the Galatians, who reproves even the Apostles themselves for not walking straight, according to the truth of the Gospel, . . . endeavors to destroy the reputation of those Gospels which are truly such, and are published under the name of Apostles, or also of apostolic men in order that he may give to his own the credit which he takes away from them," (*Adv. Marc.* iv. 3). Addressing Marcion, Tertullian says, "If you had not rejected some and corrupted others of the Scriptures which contradict your opinion, the Gospel of John would have confuted you," (*De Carne Christi*, c. 3). On the other hand, the theosophic or speculative Gnostics, as the Valentinians, Basilidians and the Ophites, found more in John's Gospel, which, by ingenious interpretation, they could use in support of their system.

Valentinus was the author of the most vast and complete of all the Gnostic systems. He came to Rome about the year A. D. 140. Ptolemy, a disciple of Valentinus, in his Epistle

to Flora, preserved by Epiphanius (*Hær.* xxxiii. 3), quotes John i. 3 as what "the Apostle says;" and in the exposition of the system, as given by Irenæus, a long passage is quoted from Ptolemy, as one of his school, in which he is represented as saying that "John, the disciple of the Lord, supposes a certain Beginning," citing and commenting on John i. 1-5, 14, 18, in support of the Valentinian doctrine of the Ogdoad. Elsewhere, Irenæus tells us, that the Valentinians used the Gospel of John abundantly (*Hær.* iii. 11). Heracleon, another disciple of Valentinus wrote a commentary on John's Gospel, large extracts from which are preserved by Origen (Grabe's *Spic. SS. Patr.* ii. 85). The book, commonly cited as *Doctrina Orientalis*, a compilation from the writings of Theodotus and other Gnostics of the second century, contains many extracts from one or more writers of the Valentinian school, in which the Gospel of John is quoted and commented upon as the work of the Apostle. This evidence is presumptive proof that Valentinus also used John's Gospel. There is, however, direct proof of its use by Valentinus, for Hippolytus, in an account of his doctrines, says: "All the prophets, therefore, and the Law spoke from the Demiurgus, a foolish God, he says (and spoke) as fools, knowing nothing. Therefore, says he, the Savior says, 'All who have come before me are thieves and robbers' (John x. 8); and the Apostle (Eph. iii. 4, 5), The mystery which was not made known to former generations." (*Ref. Hær.* vi. 21-37). Here, Hippolytus must have been quoting direct from Valentinus, because his regular exposition of his disciples Secundus, Ptolemy, and Heracleon, does not begin till afterwards.

When the interior structure of the system of Valentinus is examined, it is seen that characteristic terms employed by John are wrought into it, some of them being names attached to the æons. The artificial and fantastic scheme of Valentinus wears the character of a copy and a caricature with the simplicity of John.

Next to Marcion and Valentinus, the most eminent among

the founders of early Gnostic sects, was Basilides, of Alexandria, who flourished about the year A. D. 125. Hippolytus states that among the proof-texts, which Basilides employed, were John i. 9: "This was the true light that lighteth every man that cometh into the world;" and John, ii. 4: "My hour is not yet come" (*Hippol. B. vii. cc. 22, 27*). In the passage containing these citations, and in the closest connection with them, stand the essential principles and characteristic expressions of Basilides.

The Ophites, and the Peratæ, a kindred sect, are generally regarded as the earliest of the Gnostic sects. Hippolytus cites from their writings numerous quotations from the Gospel of John (*Ref. Hæc. v. 7-9*). If it be admitted that Hippolytus was describing the opinions and quoting the writings of later representatives of this sect, it is presumptive proof that the founder must also have used the Fourth Gospel.

The use of the Gospel of John by the Gnostic sects, in the second century affords, not only a strong, but also a decisive argument, for its validity. However ingeniously it might be distorted in order to prove their tenets, it is in reality diametrically opposed to their system. The Christian Fathers found it an armory of weapons in their contest with the Gnostics.

If the Gospel of John was forged about the middle of the Second Century, upon what law of the relation of facts is it to be accounted that the followers of the Gnostic sects, which flourished ten, twenty, or thirty years before, should have received it without question or discussion? The legitimate conclusion is, that it was accepted by the founders of the various Gnostic sects, and received as evidence; and if so, also by the Catholic Christians, who would hardly have borrowed a spurious work from their opponents. It was then generally received, both by the Gnostics and their opponents, between the years A. D. 120 and 130.

Before leaving this division of the subject it may be

necessary to remark that the great doctrinal battle of the Church, in the second century, was with Gnosticism. The struggle had its beginning early, for the germ of it are distinctly perceived in the Apostolic age. The conflict with these elaborate systems was raging during the middle of the second century. By all the parties to this wide-spread conflict, the Fourth Gospel, as the work of John, is accepted without a lisp of opposition or doubt. Could this Gospel have suddenly appeared in the midst of this distracted period, without exciting hostility, or its pretensions challenged? The acknowledgment of the Gospel of John by the Gnostics, who were obliged to pervert its teachings, and by the orthodox theologians, furnishes an irresistible argument for its genuineness.

e. *The Testimony of Celsus.*

Near the middle of the second century lived Celsus, a celebrated heathen philosopher, and particularly noted as an adversary of Christianity. His treatise against Christianity was replied to by Origen. The former is lost, but the latter remains. Celsus professed to derive his statements concerning the history of Christ on "the writings of his disciples," (Origen, *Cels.* ii. 13); and his accounts are manifestly based on the four Gospels, although the authors are not named. He refers to several circumstances peculiar to the narrative of John, as the blood which flowed from the body of Jesus at the crucifixion (Origen, *Cels.* ii. 36; comp. John xix. 34); the fact that Christ "after his death arose, and showed the marks of his punishment, and how his hands had been pierced" (*Cels.* ii. 55; comp. John xx. 25, 27); that the Jews "challenged Jesus *in the temple* to produce some clear proof that he was the Son of God" (*Cels.* i. 67; comp. John ii. 18; x. 23, 24); alludes to the cry of Jesus, "I thirst," recorded only in John (*Cels.* ii. 37; comp. John xix. 28), and further says that Jesus "after rising from the dead showed himself secretly to one woman only, and to his boon companions," (*Cels.* ii. 70; comp. Jno. xx. 14-18). Here the first part of

the statement seems to refer to John's account of the appearance of Christ to Mary of Magdala.

The external evidences present an irrefragable proof of the genuineness of the Fourth Gospel. It has been seen that the Christian Churches of the latter half of the second century although widely disseminated accepted the Gospel, that during the first controversies with heretics and pagans, it was used as authoritative. Is it possible for a spurious history of Christ to have imposed itself upon such a raging sea of controversy, and taking its place every-where in the public services? Was there no one of the many who had personally known the Apostle John, to expose the gigantic imposture, or raise a note of surprise at the unexpected appearance of so important a document? Why did the populous church at Ephesus, where John lived and died, accept it? The Ephesian people must personally have known of its origin and authenticity.

ii. INTERNAL EVIDENCES OF THE AUTHORSHIP OF THE FOURTH GOSPEL.

The authenticity of the Fourth Gospel is also disputed from internal evidence, which may be distributed under three heads: 1. Its difference from the three Synoptics; 2. Its difference from the Apocalypse; 3. Its difference from the writings of St. Paul. The first idea has been fully set forth by M. Albert Réville (*Revue des Deux Mondes*, liv. de Mai 1, 1866) and may thus be described: "In the first three Gospels, Jesus is a teacher of the Truth; but in the Fourth, he is the Truth itself. In the Synoptics, he appears as a man; in the Fourth Gospel, as the Word of God. He finds in its author a scholar of Philo, who had appropriated his Platonic theory of the Word, as the indwelling, unuttered thought of God, and as the manifested divine reason. This Word, according to him, appeared among men as Jesus of Nazareth, and, being essential light, was opposed by the darkness. He calls on all men to believe in himself as 'the Way, the Truth,

and the Life;' as 'the True Vine;' as 'the Living Bread which came down from heaven;' as the only open 'Door' to God; as the 'Well-beloved Son, dwelling in the bosom of the Father.'" "This," says M. Réville, "makes an essentially different character from the simple country-rabbi of the Synoptics."

While it may be perfectly in order to discuss these questions at this point, yet they necessarily come under other divisions of the subject where they will be properly considered.

In all matters relating to the Fourth Gospel, it should be accepted that the book itself is its best interpreter, and should form satisfactory evidence of its origin. The internal evidences of its authorship may be treated indirectly and directly. The following proofs may be enumerated under the indirect evidence:

- a. The Author of the Fourth Gospel was a Jew.
- b. The Author of the Fourth Gospel was a Jew of Palestine.
- c. The Author was an Eye-witness of what he Describes.
- d. The Author was an Apostle.
- e. The Author was the Apostle John.

The condition of Palestine during the life of Jesus Christ may be regarded as phenomenal. There the three great civilizations of the world mingled: Rome, as the representative of law and conquest; Greece, as the representative of philosophy and commerce; and Judaism, the embodiment of an old religion. The relation existing between these three elements was intricate and varied. It was difficult for the Greek and the Roman to understand the Jew, for to them he remained an enigma; owing partly to his proud reserve, and doubtless to a greater extent, the wide difference between Eastern and Western modes of thought. Again, if a Greek or a Roman of the first, or even the second century, had taken the pains to study Jewish literature or manners, his knowledge of them would have been greatly defective and mislead-

ing, because so much had been added or changed by tradition and custom. With the destruction of the Temple, the keeping of the Mosaical Law had become a physical impossibility. The changes were so great that a Jew of the second century might be mistaken as to the usages of his nation in the early part of the first. This being true, then a Gentile would be more likely to go astray. It may be safely affirmed that the intricate combination of Jewish and Gentile elements in Palestine between A. D. 1 and A. D. 70 was such that no one but a Jew living in the country at the time would be able to master them; and that the almost total destruction of the Jewish element in the latter part of the century would render a proper appreciation of the circumstances a matter of the utmost difficulty even to a careful antiquarian. As antiquarian research in that age was hardly known, it does not seem possible that one would undertake it in order to give an accurate setting to a historical fiction. Could it be possible that a Greek of the second century, or even the last quarter of the first would have gone through a course of archæological study, necessary for attempting the writing of the Fourth Gospel? He must have fallen into far more serious errors than those which critics have assumed to point out.

There is substantial indirect evidence to prove that the writer of the Fourth Gospel was a Jew, and a Jew of Palestine, who was an eye-witness of most of the events which he relates. If this can be reasonably proved, then the circle of possible authors is very much restricted. There is further evidence which may be adduced to show that he was an Apostle, and moreover he was the Apostle John.

a. *The Author of the Fourth Gospel was a Jew.*

The whole narrative of the Fourth Gospel bears upon its face that its author was a Jew, for the writer is familiar with Jewish opinions and customs; his composition is impressed with Jewish characteristics; and he is permeated with

the spirit of the Jewish dispensation. These statements are justified by the following facts:

1. The author is perfectly at home in JEWISH OPINIONS AND POINTS OF VIEW. This is most strikingly shown by the outline which he gives of the contemporary Messianic expectations. This is referred to in detail. The passages are numerous (i. 19-28, 45-49, 51; iv. 25; vi. 14, 15; vii. 26, 27, 31, 40-42, 52; xii. 13, 34; xix. 15, 21). In all these cases the points are noticed without the least effort as lying within the natural scope of the writer's thoughts. Besides these we have the hostility between Jews and Samaritans (iv. 9, 20, 22; viii. 48); the casual mention of the estimate of women (iv. 27); the importance attached to the religious schools (vii. 15); the disparagement of "the Dispersion" (vii. 35); the belief in the transmitted punishment of sin (ix. 2); the supercilious contempt of the Pharisees for "the people of the earth" (vii. 49); estimate of Abraham and the prophets (viii. 52, 53).

2. He is quite familiar with JEWISH USAGES AND OBSERVANCES, and touches upon them with precision. The law of the sabbath is shown to be overruled by the requirement of circumcision (vii. 22, 23); the ceremonial pollution which is contracted by entering a Gentile court (xviii. 28); "the great day" of the feast (vii. 37), which a Jew only would be likely to describe, for it was added to the original seven; domestic life at the marriage feast (ii. 1-10); the burial of Lazarus (xi. 17-44); baptism (i. 25; iii. 22, 23; iv. 2); law of evidence (viii. 17, 18).

3. THE FORM OF THE GOSPEL IS ESSENTIALLY JEWISH, especially the style of the narrative. The language is Greek, but the arrangement of the thoughts, the structure of the sentences, the symmetry and numerical symbolism of the composition, and the vocabulary are essentially Hebrew, the source of which is the Old Testament. This is proved not only by frequent quotations but by the imagery employed, illustrated in the terms, "light," "darkness," "flesh," "spirit," "life," "the lamb," "the living water," "this world," "the

kingdom of God," "the manna," "the shepherd," "the vine"; and the simplicity of the connecting particles; the parallelism and symmetry of the connecting clauses.

4. THE SOURCE OF THE RELIGIOUS LIFE OF THE WRITER WAS THE OLD TESTAMENT, which is borne out by the fact that the Jewish foundation underlies the whole narrative. The people of Judæa were "His own people" (i. 11); when Christ first entered the Holy City, he claimed the Temple as being "the house of His Father" (ii. 16); the Scriptures can not be broken (x. 35); that which is written in the prophets (vi. 45); salvation is of the Jews (iv. 22); Moses wrote of Christ (v. 46); the types of the Old Testament given in the brazen serpent (iii. 14); the manna (vi. 32); the water from the rock (vii. 37); all applied to Christ by Himself as of certain and acknowledged significance; Abraham saw his day (viii. 56); the hatred of the Jews prefigured in the words "written in their Law, They hated me without a cause" (xv. 25); much that He did was done "that the Scripture might be fulfilled (xiii. 18; xvii. 12; xix. 24, 28, 36, 37); and these fulfilments of Scripture are noticed not as interesting coincidences, but "that ye may believe" (xix. 35). Such words of Christ must be considered both in themselves and in the consequences which they necessarily carry with them, as showing conclusively that this Gospel represents that the Old Testament is fulfilled in him. It also follows that the writer of the Gospel, in setting down these sayings of Christ, accepts the teachings therein conveyed; and as the words of Jesus, recorded in the Gospel, confirm the authority of the Old Testament, so also the author, when he writes in his own person, emphasizes the same principle. This is confirmed by the record itself; the first public act reminded the disciples of a phrase in the Psalms (ii. 17); the Resurrection confirmed their faith in "the Scripture, and the word which Jesus spake" (ii. 22), as if both were of equal weight; the words of Isaiah made the public ministry of Christ, an apparent failure (xii. 37-41). Special incidents of the Passion are

connected with the Old Testament: casting of lots for the seamless robe (xix. 23); the expression of thirst (xix. 28); the limbs left unbroken (xix. 36), and the side pierced (xix. 37), all of which are significant parallels of the treatment of the paschal lamb, and give occasion for quotations from the Law, the Psalms, and the Prophets. These fulfilments of the ancient Scriptures are put forth as solid grounds of faith (xix. 35).

The evangelist unfolds the character of "the Law" only as a Jew could have treated it. He wrote to show that Jesus was not only the Son of God, but also the Christ, the promised Messiah of the Jews (xx. 31), just as Nathanael, the true representative of Israel (i. 47) had recognized Him at first under this double title. Writing as a Christian the Evangelist records a central truth: "We—as Jews—worship that which we know, for the salvation is from the Jews" (iv. 22). The knowledge which the Jews had was the result of their acceptance of the continuous revelation of God from age to age; while the Samaritans who refused to advance beyond the first stage of Divine manifestation, worshipped the true object, but ignorantly; they worshipped "that which they knew not" (iv. 22).

b. *The Author was a Jew of Palestine.*

That the author was a Jew of Palestine might be implied in what has already been treated. The intimate knowledge of the state of parties among the rulers of the Jews, at the time of the Crucifixion, could only be set forth by one intimately acquainted. The state of the parties was radically changed when the nation was overthrown. The part which the hierarchical class took in the Passion is distinctly marked, and the points at issue between true and false Judaism, which in their first form had passed away when the Christian society was firmly established, are caught up and tersely stated.

In estimating the value of the conclusions already drawn, and also what will follow, it must be remembered that the old

land-marks, material and moral, were destroyed by the Roman war, and that the destruction of Jerusalem revealed the essential differences of Judaism and Christianity, and between them raised a barrier, and at the beginning of the second century the growing Church substituted the school of Alexandria for the influence of Judaism.

1. The author's GREAT TOPOGRAPHICAL KNOWLEDGE, which is used with ease and precision, is more or less conclusive that he was of Palestine. The desolation of Jerusalem was complete and no creative genius could call its lost site into being. The writer is evidently at home in the city, and knows much which may be learned from independent testimony. He lives again in the past and mentions locations with simplicity and certainty. In speaking of a fresh place he commonly throws in some fact respecting it, adding clearness to the narrative. If a forger had undertaken this he would have avoided such gratuitous statements, as being unnecessary, and likely to lead to detection. Thus Bethany is "nigh unto Jerusalem, about fifteen furlongs off," (xi. 18); another, "Bethany beyond Jordan," (i. 28), a place which had been forgotten in the time of Origen, but obviously distinguished from the familiar one near Jerusalem; Cana of Galilee (ii. 1, 11, iv. 46, xxi. 2), thus clearly distinguished, but not noticed by any earlier writer; Ephraim situated "near the wilderness," (xi. 54) may be identical with Ophrah (I Sam. xiii. 17); Ænon "near to Salim," (iii. 23), although not known from other sources, but the form of the name is a sure indication of the genuineness of the reference; the implied dimensions of the sea of Tiberias (vi. 19); the relative positions of Cana and Capernaum (ii. 12); the city of Samaria named Sychar (iv. 5), described with the prospect of its harvest fields (v. 35), the heights of Gerizim (v. 20), and the depth of the well of Jacob (v. 11).

This knowledge of topography is the more remarkable in the case of Jerusalem: "There is at Jerusalem by the sheep-gate a pool, which is called in the Hebrew tongue Bethesda, having five porches" (v. 2); Siloam is "a pool, which is

by interpretation sent" (ix. 7); over the brook Cedron, there "was a garden" (xviii. 1); Golgotha is "nigh to the city," and "there was a garden there" (xix. 17, 20, 41); and only the Fourth Gospel notices the Pavement, the raised platform of judgment, with its Hebrew title, Gabbatha (xix. 13).

The allusions to the Temple show a familiarity, on the part of the writer, with the localities in which he represents Christ as teaching. The first scene, the cleansing of the Temple, is more lifelike than that given in the Synoptics (ii. 14-16), and in its separate parts bears the impress of an eye-witness, for the groups engaged stand out distinctly, the sellers of oxen and sheep, the money-changers sitting at their work, the sellers of doves: each group dealt with individually; following which is the singularly exact chronological note, "Forty and six years was this temple in building" (c. 20); an accurate knowledge of the Temple ritual is conveyed in the incidents of the Feast of Tabernacles (vii. viii); he says, "These words spake he in the treasury, as he taught in the Temple," (viii. 20). The treasury was in the court of the women where the great candelabra were placed, looking to which Christ said, "I am the light of the world" (viii. 12).

On the visit of Jesus, at the Feast of Dedication, it is related, "It was winter and Jesus was walking in Solomon's Porch" (x. 22), which was a part of the great eastern cloister, in every way suited to the scene with which it is connected.

2. The way in which the AUTHOR QUOTES THE OLD TESTAMENT is a presumption in favor of his being a Palestinian Jew. He is not dependent on the LXX. for he appears to have known the original Hebrew, which had become a dead language, and was not much studied outside of Palestine. The following is a list of the quotations: First, by the Evangelist: ii. 17: comp. Ps. lxix. (lxviii.) 9; xii. 14, 15: comp. Zach. ix. 9; xii. 38: comp. Isa. liii. 1; xii. 40: comp. Isa. vi. 10; xix. 24: comp. Ps. xxii. 18; xix. 36: comp. Ex. xii. 46; xix. 37: comp. Zach. xii. 10; Second, quotations in the Lord's discourses: vi. 45: comp. Isa. liv. 13; vii. 38: no exact parallel;

x. 34: comp. Ps. lxxxii. 6; xiii. 18: comp. Ps. xli. 9; xv. 25: comp. Ps. xxxiv. 19; Third, quotations by others: i. 23: comp. Isa. xl. 3; vi. 31: comp. Ps. lxxvii. 24. An examination of these fourteen quotations shows that three (vi. 45, xiii. 18, xix. 37), agree with the Hebrew against the LXX.; not one agrees with LXX. against the Hebrew; four (xii. 38, xix. 24, x. 34, xv. 25) agree with the Hebrew and LXX.; one (ii. 17) differs from the Hebrew and LXX. where these both agree; two (xii. 14, 15, xii. 40) differ from the LXX. and Hebrew where they do not agree; and four (xix. 36, vii. 38, i. 23, vi. 31) are free adaptations.

3. The author's DOCTRINE OF THE LOGOS or Word is confirmatory that the writer was a Jew of Palestine. The Jews used the Greek term Logos, commonly meaning Word, Discourse or Reason, in a peculiar sense, to designate any utterance of the Divine Will, or agency of the Deity, although never with the idea that it could be permanently separated, except in imagination, from God himself. The way to this bold personification may have been paved by such passages as the following: "By the Logos of God were the heavens set fast" (Ps. xxxii. 6); God "sent his Logos and healed them" (Ps. cvi. 20). The Fourth Gospel applies the term Logos to the complete and personal revelation of God in Christ. This Logos was not a mere abstract idea, but a religious truth, and an historical fact.

It is true that Philo had made use of the idea of the Logos for religious purposes, and had accommodated it with the Hebrew idea of the Messiah; although the connection was loose and the idea of the Messiah was abstract, and, in the Jewish sense, not historically realized. In contrast with this, on the other hand, the Christian idea of the Logos (the speculative and divine), and the idea of the Messiah (the national and human), are historically realized in the person of Jesus of Nazareth.

On first view there are some features which would seem to favor the Gnostic view of the second century. The general

tone of the Gospel is, however, against this imputation, and there are two texts, which sum up the theology of the Evangelist upon this point, and which are abhorrent to a Gnostic: "The Logos became flesh" (i. 14), and "Salvation is of the Jews" (iv. 22). It was a monstrous supposition to the Gnostic that the Infinite should limit itself and be united with impure matter, and this was implied in the Abstract (Logos) becoming flesh. Again, that the longed-for salvation of mankind should come from the Jews was a flat contradiction of one of the cardinal principles of Gnosticism.

In considering the teachings of the Fourth Gospel on the Logos, "the Word," it should be remarked that it is properly a question of doctrine. When the author speaks of "the Word," "the Only-begotten," and of his relations to God, to man, and to the world, he employs a vocabulary and an expression of thought already known when he wrote. If this were not true his language would have been unintelligible, without special interpretation. His words lay down new teachings, but it is more than probable that the Christians had listened to the same before the Gospel was written. The author was enabled to see that Jesus of Nazareth was "the Christ," and "the Son of God," and this conviction he brought home to others (xx. 31). The truth was clear to his own mind, and to present it to others forcibly, he used, with necessary modifications, the current language of the highest religious expression; and thus to the region of history he transferred the phrases, spoken before him of "the Logos," and laid open the majesty of "Jesus come in the flesh."

c. The Author was an Eye-Witness of what he Describes.

The narrative is crowded with figures which live and move. The action throughout is harmonious, and indicated with a simplicity and distinctness which would be the most consummate art, were it not taken from real life. The literature of the second century does not afford a single example of such skilful delineation of fictitious characters as is shown

in the portraits given of the Baptist, John, Peter, Andrew, Phillip, Thomas, Judas Iscariot, Pilate, Nicodemus, Martha and Mary, the Samaritan woman, the man born blind. Even the persons less prominent are thoroughly lifelike and real; Nathaniel, Joseph, Mary of Magdala, Annas, Caiaphas. The narrative is so marked by minute details of persons, time, number, place and manner that the knowledge of which could only be derived from an eye-witness. To this must also be added various notes of fact, which, apparently have no special significance, where they stand, though intelligible when referred to the impression originally made upon the memory of the author.

1. Certain PERSONS are brought forward with evident distinctness as they arise in the mind of the writer. There is no purpose or symbolism to influence the record, for the names belong to living recollections. The first chapter is crowded with many figures. Momentous questions are connected with certain persons. "He saith unto Philip, Where shall we buy bread, that these may eat? . . . Philip answered him" (vi. 5, 7); certain Greeks said to Philip, "Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus" (xii. 20-22); "Thomas saith unto him, Lord, we know not whither thou goest" (xiv. 5); "Philip saith, Lord show us the Father" (xiv. 8); "Judas saith, not Iscariot, Lord, how is it that thou wilt manifest thyself to us, and not unto the world?" (xiv. 22); "The disciple whom Jesus loved . . . falling back upon His breast, saith, Lord who is it?" (xiii. 25: comp. xxi. 20). Nicodemus (iii. 1, vii. 50, xix. 39), Lazarus (xi. 1, xii. 1), Simon, the father of Judas Iscariot (vi. 71, xii. 4, xiii. 2, 26) and Malchus (xviii. 10), are mentioned only in the Fourth Gospel. This Gospel alone mentions the relationship of Annas to Caiaphas (xviii. 13), and identifies one of those who pointed to Peter as the kinsman of him whose ear Peter cut off (xviii. 26).

2. The details of TIME furnish interesting testimony. Although the Synoptics do not notice the greater seasons,

which might have been preserved by tradition, as the first Passover (ii. 13, 23), the Feast of the New Year (v. 1), the second Passover (vi. 4), the Feast of Tabernacles (vii. 2), and the Feast of Dedication (x. 22); but there are other specification of dates which can only be referred to experience. Such are the indications of the two marked weeks at the beginning and end of Christ's ministry (i. 29, 35, 43, ii. 1, xii. 1, 12, xix. 31, xx. 1), of the week after the Resurrection (xx. 26), the enumeration of the days before the raising of Lazarus (xi. 6, 17, 39), the duration of Christ's stay in Samaria (iv. 40, 43: comp. vi. 22, vii. 14, 37). More remarkable still is the mention of the hour or of the time of day which occurs under circumstances which would have impressed the writer, as "the tenth hour" (i. 40), "the sixth hour" (iv. 6), "the seventh hour" (iv. 52), "about the sixth hour" (xix. 24), "it was night" (xiii. 30), "in the early morning" (xviii. 28, xx. 1, xxi. 4), "the evening" (vi. 16, xx. 19), "by night" (iii. 2).

3. The details of NUMBER are hardly less significant, although fewer. It is only experience that will make immaterial and definite statements such as recorded by the writer of the Fourth Gospel. He mentions the two disciples of the Baptist (i. 35), the six water pots (ii. 6), the five loaves and the two small fishes (vi. 9), the five and twenty furlongs (vi. 19), the four soldiers (xix. 23), the two hundred cubits (xxi. 8), the hundred and fifty and three fishes (xxi. 11). Other records of number show the clearness of the writer's information, as the five husbands (iv. 18), the thirty and eight years' sickness (v. 5), the estimate of three hundred pence (xii. 5), the weight of a hundred pounds (xix. 39).

4. The scene or PLACE of special acts and the utterances introduced show that they belong to the immediate knowledge of the writer. The place, in the narrative, appears to have been an integral part of the recollection of the incidents. The scenes of John's baptism are given at Bethany and Ænon (i. 28, iii. 23); the nobleman's son was sick at Capernaum while Jesus was at Cana (iv. 46); Jesus found the paralytic, whom

he had healed, in the Temple (v. 14); Jesus went "beyond Jordan into the place where John at first baptized" (x. 40); "Jesus was not yet come into the town, but was in that place where Martha met him" (xxi. 30); on the eve of the Passion Jesus was in the "country near to the wilderness, into a city called Ephraim" (xi. 54); Christ spoke certain memorable words at Capernaum (vi. 59), in the treasury (viii. 20), in Solomon's porch (x. 23), before crossing the Cedron (xviii. 1):

5. The MANNER of the narrative impresses one that he is reading after an eye-witness. The countless small traits in the description evince the skill of an accurate observer and makes it more impressive. Take the record of any special scene and mark its several points, there will clearly appear the impressions of an eye-witness, as, for example, the calling of the first disciples (i. 35-57), or the foot washing (xiii. 1-20), or the scene in the high-priest's court (xviii. 15-27), or the draught of fishes (xxi. 1-14). Each one of these narratives presents a vivid touch which can only correspond with the actual experience of one who had looked upon what he describes. This is doubly made clear in the kind of particularity on which stress is laid. The loaves used at the feeding of the five thousand were "barley" loaves which a boy had (vi. 9); when Mary came to Jesus she "fell at his feet" (xi. 32); from the ointment "the house was filled from its fragrance" (xii. 3); the branches placed before Jesus were taken from "the palm trees" which were by the roadside (xii. 13); "it was night" when Judas went forth (xiii. 30); Judas brings a band of Roman soldiers as well as officers of the priests to apprehend Jesus (xviii. 3); Christ's "tunic was without seam, woven from the top throughout" (xix. 23); the napkin was "wrapped together in a place by itself" (xx. 7); Peter "was grieved" (xxi. 17). Each phrase is a definite expression of an external impression.

In some instances a saying is left unexplained, the obscurity in a previous but unrecorded conversation, as when the Baptist says, "Behold the Lamb of God" (i. 29). In

other cases in a personal but unexpressed revelation, as "Before Philip called thee, when thou was under the fig tree, I saw thee" (i. 48).

d. *The Author was an Apostle.*

A further examination of the narrative shows that the eye-witness was an Apostle. This would necessarily follow from the character of the scenes which he depicts, as the call of the first disciples (i. 19-34), the journey through Samaria (iv.), the feeding of the five thousand (vi.), the successive visits to Jerusalem (vii. ix. xi.), the Passion, and the appearances after the Resurrection (xix. xx. xxi.) The fact is further indicated by the intimate acquaintance which he exhibits with the feelings of the disciples. He knows their thoughts at critical moments, and such thoughts which sometimes surprise us, and which no fictitious writing would have attributed to them (ii. 11, 17, 22, iv. 27, vi. 19, 60, xii. 16, xiii. 22, 28, xxi. 12.) He recalls words that were spoken by the disciples in private to Christ or among themselves (iv. 31, 33, ix. 2, xi. 8, 12, 16, xvi. 17, 29, xxi. 3, 5). He is familiar with the haunts of the disciples (xi. 54, xviii. 2, xx. 19). He is acquainted with the erroneous impressions of the disciples received at one time, and afterwards corrected (ii. 21, xi. 13, xii. 16, xiii. 28, xx. 9, xxi. 4).

Besides all this the author stood very near to Jesus and was conscious of his emotions (xi. 33, xiii. 21); was well acquainted with the grounds of his action (ii. 24, iv. 1, v. 6, vi. 15, vii. 1, xv. 19); and to him the mind of the Lord was laid open. This Jesus "said trying him, for he himself knew what he was about to do" (vi. 6); "Jesus knew in himself" the murmurings of the disciples (vi. 61); "Jesus knew from the beginning who they were that believed not, and who should betray him" (vi. 64); he knew the hour of His Passion (xiii. 1, 3) and who should betray him (xiii. 11); he knew "all things that should come upon him" (xviii. 4); he knew when all things were accomplished (xix. 28.)

e. *The Author was the Apostle John.*

It would appear from the previous considerations that it had been proved that the author of the Fourth Gospel was the Apostle John. But the evidence has not all been enumerated. In the Synoptic narrative there are three disciples standing very near to Jesus. These were Peter and the two sons of Zebedee, James and John. The presumptive evidence is that one of these was the evangelist. St. Peter can not be the evangelist, because he was put to death long before the earliest date to which the Fourth Gospel has been assigned. Moreover its style is wholly unlike the undoubted First Epistle of Peter. Of the two sons of Zebedee, James was martyred early (Acts xiii. 2) and long before Peter, so that he could not have been its author. Therefore, John alone remains, and he fully satisfies all the conditions required.

1. The narrative INDICATES A SPECIAL APOSTLE as the writer. In the Epilogue the authorship is assigned to "the disciple whom Jesus loved" (xxi. 20 : comp. v. 24). Under the same title this disciple appears twice in the narrative of the Passion (xiii. 23, xix. 26) as well as twice afterwards (xxi. 7, 20), and once in connection with St. Peter under a title closely resembling it (xxii. 2). Though his name is not mentioned there is nothing mysterious or ideal about him. He is known to the high-priest (xviii. 15) and stands in close relationship to St. Peter (xiii. 24, xx. 2, xxi. 7). He moves about among the other Apostles quite naturally, and from the enumeration (xxi. 2), he is either one of the two unnamed disciples or else he must be St. John.

2. There is a DEFINITE SUPPOSITION that St. John wrote the Gospel. St. John is nowhere mentioned by name in the Gospel. It is incredible that an Apostle who stands in the Synoptics, in the Acts (iii. 1, iv. 13, etc.), and in Paul (Gal. ii, 9) as a central figure among the twelve, should remain a nameless disciple, unless the narrative was his own composition. In the first call of the disciples, one of the two follow-

ers of the Baptist is expressly named Andrew (i. 40); the other left unnamed. Andrew, it is said, first found "his own brother Simon" (i. 41). These words naturally suggest that the brother of some other one, and, if so, of the second disciple. The last scene at the sea of Galilee leads to the certain inference that these two brothers were the sons of Zebedee.

3. The Fourth Gospel carefully DISTINGUISHES PLACES AND PERSONS. While this point may be a small one, it is of grave significance. Let it be noted that he distinguishes Cana of "Galilee" (ii. 1, xxi. 2) from Cana of Asher; Bethany "beyond Jordan" (i. 28) from Bethany "nigh unto Jerusalem" (xi. 18); Bethsaida, "the city of Andrew and Peter" (i. 44), from Bethsaida Julias; he distinguishes Simon Peter after his call, from others named Simon, by invariably adding the new name Peter, whereas the Synoptists often called him simply Simon; Judas Iscariot is distinguished as "the son of Simon" (vi. 71, xii. 4, xiii. 2, 26) from the other Judas who is expressly said to be "not Iscariot" (xiv. 22), while the Synoptists take no notice of the traitor's parentage; St. Thomas is three times out of four further marked by the correlative Greek name Didymus (xi. 16, xx. 24, xxi. 2), which is not found in the Synoptics; Nicodemus is identified as "he that came to Jesus by night" (xix. 39); Caiaphas is identified by the title of his office as "the high priest of that year" (xi. 40, xviii. 13).

In spite of this habitual particularity the Evangelist neglects to make a distinction which is common to the Synoptists. They distinguish John the son of Zebedee from the forerunner of Christ, by calling the latter "the Baptist." To the Fourth Evangelist "the Baptist" is simply "John." In some places the identification might have been awkward; but elsewhere it could be expected (i. 15, v. 33, 36). If however the writer of the Gospel was the other John, there is for him no chance for confusion, and it does not occur to mark the distinction.

4. There should be noticed two features in the Gospel

narrative which have caused CERTAIN OBJECTIONS to be raised. It is contended that some one, other than St. John, must be the author, because the writer could not have studiously elevated himself in every way above the Apostle Peter; nor could have spoken of himself as "the disciple whom Jesus loved," claiming in this way for himself, a pre-eminence over the other Apostles, and thus implying a self-glorification at the expense of others.

The idea that the author of the Fourth Gospel wishes to represent the superiority of St. John over St. Peter is mainly based upon the incident of the Last Supper, where the latter beckoned to the former to ask a question which he did not put himself (xiii. 24). A careful reading shows that in no place is St. Peter's worth depreciated. On the other hand, as in the Synoptics, St. Peter takes a leading position. His introduction to Christ and significant naming stand at the very opening of the Gospel (i. 41, 42); in the name of the Twelve he gives utterance to the critical confession of Christ's majesty (vi. 68); he is prominent, if not the first at the feet washing (xiii. 6); he takes the lead in defending the Master at the betrayal (xviii. 10); the news of the Resurrection is first brought to him (xx. 2); his companion does not venture to enter the sepulchre until after him (xx. 6, 8); he is mentioned first in the list of disciples (xxi. 2); and there takes the lead (xxi. 3); he continues in the lead when Jesus appears to them (xxi. 7, 11); he receives the last great charge with which the Gospel concludes (xxi. 15-22); and in respect to the incident of the Last Supper (xiii. 23, 24), it is best understood by a description of the relative positions. At that time the Jews had adopted the western mode of reclining at meals. The guests rested upon their left arms, stretched obliquely, so that the back of the head of one guest was in the bosom of the dress of the guest above him. If three reclined together, the center was the place of honor, the second place that above, or to the left, and the third that below, or to the right. If

the chief person desired to converse with the second, he must raise himself and turn round, for his head was turned away when he reclined. Peter, thus reclining in the second place, was not in a favorable position for listening to any whispers from the Lord, which might fall readily upon the ear of John. Then the person who occupied the third position would naturally act the part assigned to John.

The nearness of St. John to the Lord is a relation of sympathy, for the element of love in the Apostle approached nearest to the Master's ideal. He certainly was the recipient of honors from the Lord. To him alone the Master entrusted the care of the Virgin (xix. 26), and to him was allowed the privilege of being the first one, at the sea of Tiberias to recognize the Lord (xxi. 7). Now to say that he was "the disciple whom Jesus loved," was not only the attestation of a truth, but also an expression of gratitude on the part of the Evangelist for the special benefits bestowed upon him; besides being a modest explanation of the prominent part which he had been called upon to perform.

The indirect internal evidence of the Fourth Gospel, as may be seen, converges to one point relative to its authorship. It is not difficult to discover that the author was the Apostle John. The next consideration is the direct evidence which the Gospel offers upon this question.

iii. DIRECT EVIDENCES OF THE AUTHORSHIP OF THE FOURTH GOSPEL.

There are two passages which appear to point directly to the position and person of the author, although it is admitted that each passage includes some difficulties and uncertainties of interpretation. Notwithstanding this the passages are clear within themselves without special pleadings.

1. Chapter i. 14, "The Word was made flesh, and dwelt among us, and *we* beheld his glory." The main point here is as to the sense in which the words "*we* beheld" are to be taken. In the first Epistle of John it is affirmed, "That which was from

the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands handled, concerning the Word of life" (I Jno. i. 1). There can be no question but that the words "we beheld" as here used, are to be taken literally. Now the word translated "we beheld" is not only the same in both passages, but also is the same in tense and in its general connection, and moreover is never used in the New Testament in the sense of "mental vision." The point of the passage is that the Incarnation was historical, and that the disciples, one of whom was the writer, were witnesses.

2. Chapter xix. 35, "And forthwith came there out blood and water. And *he* that hath seen *hath borne* witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass that." In some respects this passage is remarkable. In the original text there is no repetition as given in the English translation. The contrast between the two words rendered "true" cannot be adequately given in an English rendering. The witness is described as fulfilling the true conception of witness, and not simply as being correct. It brings out the idea that he who gives testimony should be competent to speak with authority, and that the account of his experience should be exact, which represents the care of the writer.

The general result of this examination is made distinct. To any one, (save such as may specially be disposed to carp at the direct meaning of language and to pick flaws that exist either in the imagination or the will), it must seem clear that the claim that the Fourth Gospel was written by an eye-witness is attested by the strongest internal evidence, whether obtained directly or indirectly from the narrative itself.

CHAPTER III.

THE COMPOSITION OF THE GOSPEL.

This chapter necessarily embraces quite a wide range of subjects, for here must be considered the occasion, place, date, object, plan, style, historical exactness, and the last discourses.

I. OCCASION.

The earliest authorities represent that the Gospel of St. John was written at the request of those who were intimate with the Apostle. Doubtless St. John had often delivered its contents to them orally; and the elders desired that before his death it should be placed in permanent form, and thus be a perpetual guidance for the Church. The tradition in its simplest form has been preserved by Clement of Alexandria (A. D. 190). He states on the authority of "the earliest presbyters," that "last of all, John, perceiving that the external facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a Spiritual Gospel" (Eusebius' *Ecc. Hist.* B. VI. c. 14). With additional details this statement is given in the "Muratorian Fragment" (A. D. 170), which says, "The Fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops, entreated him, he said, 'Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to us.' On the same night it was revealed to Andrew, one of the Apostles, that John should narrate all things in his own name as they called them to mind." There can be no question but Jerome had before him either this fragment, or else the original narrative upon which it is based, for he says that "ecclesiastical history

records that John, when he was constrained by his brothers to write, replied that he would do so, if a fast were appointed and all joined in prayer to God; and that after this was ended, filled to the full with revelation, he indited the heaven sent preface: 'In the beginning was the Word'" (*Com. Matt. Prol.*).

Unquestionably difficulties of doctrine had arisen in the Christian Church. A new turn had been given to Christianity after the destruction of Jerusalem. The lingering and hampering connection with Judaism had been severed, and a readjustment of the interpretations of Christ's promises had become necessary. Added to this was the rise of a Christian philosophy, shading of by strange comparisons and colorings to pagan speculation; all of which, called for a direct statement, in terms adequate to meet the emergency, by a voice of authority. Hence, we have the external evidence of the circumstances under which St. John was induced to compose his Gospel. Besides the records already cited, others attempt to define this more clearly. Irenæus supposes John to have written his Gospel as a polemic against Cerinthus (III. 11. I.). In the Scholia, attributed to Victorinus of Pettau (A. D. 304) it is said that "he wrote the Gospel after the Apocalypse. For, when Valentinus and Cerinthus and Ebion and the others of the school of Satan were spread throughout the world, all the bishops from the neighboring provinces came together to him, and constrained him to commit his own testimony to writing" (*Migue. Patrol. V. p. 333*). This last statement appears to be only an amplification of the Asiatic tradition as preserved by Irenæus.

As this view was widely disseminated it is more than probable that all point back to one account, which could not have been far removed from the time of the Apostle. It is safe to affirm that the Fourth Gospel was written after the Synoptics, at the request of certain Christian Churches, and presents a summary of the oral teachings of St. John upon the life of Christ, and that it met a want which had grown up

in the Church near the close of the Apostolic age; although it is impossible to procure specific details by which the whole truth might be elucidated.

II. PLACE.

Early writers have mentioned both Patmos and Ephesus as the home of John at the time he wrote his Gospel; but the weight of evidence is in favor of the last named city. Irenæus states that John wrote his Gospel whilst he dwelt in Ephesus of Asia (iii. 1); Jerome states that John was in Asia when he complied with the request of the bishops of Asia, and others, to write more profoundly concerning the Divinity of Christ (*Prol. in Matth.*); and Theodore of Mopsuesta relates that John was in Ephesus when he was moved by his disciples to write his Gospel.

The evidence in favor of Patmos comes from two anonymous writers, one the author of the Synopsis of Scripture, which states that the Gospel was dictated by John in Patmos, and afterwards published in Ephesus, and the other, the author of the work, *De XII. Apostolis*, which affirms that John was banished by Domitian to Patmos, where he wrote the Gospel. The later date of these writers would hardly overbalance the statements of the earlier Fathers who seemingly had more accurate knowledge.

After the destruction of Jerusalem, A. D. 69, the city of Ephesus became the center of the active life of Eastern Christendom. Even for a time Antioch became less conspicuous. The city was half-Greek, half-Oriental, and was visited by ships from all parts of the Mediterranean, and united by great roads with the markets of the interior, was the common meeting-place of various characters and classes of men. It contained a large church of faithful Christians, a multitude of zealous Jews, an indigenous population devoted to the worship of a strange idol whose image was borrowed from the East, its name from the West. In the Xystus of Ephesus, free-thinking philosophers of all nations disputed over their

favorite tenets. The city was famed for its Temple of Diana, one of the seven wonders of the world. This marvellous building was despoiled of its treasures by Nero, burned by the Goths, and finally destroyed by the iconoclasts, in the reign of Theodosius I., who issued his celebrated edict against the ceremonies of the Pagan religion, A. D. 381. This city would especially be favorable for St. John in his work of extending the Christian Church.

III. DATE.

The time when the Gospel was written is of great importance in its interpretation, and to this phase of the question more than ordinary attention must be accorded. Among the learned various opinions have been entertained. Basnage and Lampe supposed it to have been written prior to the destruction of Jerusalem; and in conformity to this opinion Dr. Lardner fixed the date in the year 68; Dr. Owen in 69; Michaelis in 70; Chrysostom and Epiphanius, among the ancient fathers, and Dr. Mill, LeClerc, and Bishop Tomline among the moderns, refer its date to the year 97; Jones to 98; Bertholdt to the last decade of the first century, and Dr. Plummer from the year 80 to 95.

The principal argument for the early date is derived from John v. 2, where the Apostle says, "Now there is at Jerusalem, by the sheep-gate, a pool, which is called in the Hebrew tongue Bethesda, having five porches." It has been urged that Jerusalem must have been standing when these words were written; and if written after the destruction, the words would have been, "Now there *was* at Jerusalem a pool," etc. This argument is quite superficial, for it presupposes that the pool of Bethesda was dried up or destroyed at the time of the overthrow of the ill-fated city. It is well-known that when Vespasian ordered the city to be demolished, he permitted some things to remain for the benefit of the garrison stationed there. It would be but natural that the wells and bathing places should be spared, for the soldiers would not purposely

be deprived of a grateful refreshment. The statement of the Evangelist looks no farther than the pool of Bethesda, and has no view of the state of Jerusalem. The argument deduced from the above passage, in favor of an earlier date, is more specious than forcible, and must be considered as inconclusive.

There are marked peculiarities of the Gospel which forcibly argue that it was written quite a number of years after Jerusalem was destroyed. Among these we may enumerate the following:

a. The omission of ALL PROPHEPIC REFERENCE to the destruction of Jerusalem. Before that event all the sacred writers frequently referred to it, as is manifest from an inspection of the Synoptics, the Acts and some of the Epistles. Afterwards there was less occasion to mention it, partly because the event was known to have verified the prophecy, and especially because it was no longer necessary for the disciples to be on their guard against the danger of perishing in the general destruction, and moreover they needed not the assurance that they should obtain rest, by the prostration of the persecuting Jews.

The Synoptics contain a full account of Christ's prophetic spirit in his foretelling the destruction of Jerusalem, and of its celebrated Temple, with all its preceding signs and concomitant and subsequent circumstances. The signs which were to precede the destruction of Jerusalem are thus enumerated: the appearance of false Messiahs (Matt. xxiv. 4, 5, Mark xiii. 5, 6, Luke xxi. 8); wars and commotions (Matt. xxiv. 6, 7, Mark xiii. 7, 8, Luke xxi. 9, 10); famines, pestilences and earthquakes (Matt. xxiv. 7, Mark xiii. 8, Luke xxi. 10, 11); fearful sights and signs from heaven (Luke xxi. 11); the persecution of the Christians (Matt. xxix. 9, Mark xiii. 9, Luke xxi. 12); and the preaching of the Gospel throughout the known world (Mark xiii. 10). The circumstances of the destruction of Jerusalem are thus given: Jerusalem compassed by armies (Matt. xxiv. 15, Mark xiii. 14, Luke xxi. 20); when

the Christians were to escape from the city (Matt. xxiv. 16-18, Mark, xiii. 14-16, Luke xxi. 21); false Christs and false prophets during the siege (Matt. xxiv. 24, Mark xiii. 22); misery of the Jews (Matt. xxiv. 19, 21, Mark xiii. 17, 19, Luke xxi. 22-24); and the total destruction of the Temple and City (Matt. xxiii. 37, 38, xxiv. 2, Mark xiii. 2, Luke xiii. 34, 35, xix. 44, xxi. 6, 24). As these words fell from the lips of the Master, and upon a point vital to the Jewish nation, it would be most unaccountable that John should fail to record them, unless the event had passed some years previous to the date of his writing.

b. The SECOND COMING OF CHRIST, by the ablest commentators is recognized to have been in spirit and power; and that this took place at the destruction of Jerusalem, which resulted in the abolition of the Jewish dispensation, and the establishment of the kingdom of heaven in the earth. Of the fifty-seven passages referring to this event, seventeen are found in the Synoptics (Matt. x. 23, xvi. 27, 28, xxiv. 3, 29-35, 39, 44, xxv., xxvi. 64; Mark viii. 38, ix. 1, xiii. 3, 4, 28-31; Luke ix. 26, 27, xxi. 5-7, 27-32; xii. 40, xvii. 22-24), and none in the Gospel of John. The subject is an important one. Three chapters in Matthew (xxiv.-xxvi.) are devoted to this event, and the Epistles contain frequent allusions to it. The Apostles expected the event to occur in their day and so taught, as they had a right to, for Jesus had declared that their generation would not pass away till all was fulfilled. The teachings of Jesus on this subject must have been known to John, and his silence on a theme so frequently spoken of can only be accounted for from the fact that he recognized that the fulfilment had taken place prior to his composition of the Gospel.

There are seven passages, two of which occur in John's writings (xiv. 3, and 1 Jno. iii. 2), that are generally supposed to refer to Christ's final coming at the resurrection of the dead. The passage "If I will that he tarry till I come, what is that to thee?" (xxi. 22) is simply explanatory, belong-

ing to a saying that went abroad among the brethren that John should not die. It was equivalent to saying, If I will that he escape martyrdom and die in peace, what is that to thee? The early persecution against the Christians was almost wholly instituted by the Jews; and when their power was broken, by the fearful calamity which befell them (Matt. xxiv.), the disciples had rest for several years.

Although not connected with this question, yet it should probably be referred to, that, inasmuch as, it has been declared that "this same Jesus which is taken up from you into heaven, shall so come in *like manner* as ye have seen him go into heaven" (Acts i. 11), must mean the bodily coming of Christ at the end of time, because he did not come in *like manner* at the destruction of Jerusalem. It is only necessary to observe that *ὡς-τρόπον*, here rendered "like manner," occurs in the New Testament eight times. It is rendered *as* six times (Matt. xxiii. 37, Luke xiii. 34, Acts vii. 28, xv. 11, xxvii. 25, 2 Tim. iii. 8), and once *conversation* (Heb. xiii. 5). In the first passage (Matt. xxiii. 37) it would hardly be affirmed that Jesus would gather "thy children together in *like manner* as a hen gathereth her chickens under wings."

c. The particularity with which this Evangelist EXPLAINS THE JEWISH NAMES AND CUSTOMS indicates that he wrote for the information of those, who, by distance of place and lapse of time, were unacquainted with them. Similar explanations occur in the Synoptics, but they are less frequent and particular. In John these explanations would be necessarily more marked because many more Gentiles, and of more distant countries, had embraced Christianity, which would require such explanations in order that the facts might be fully set forth. The feasts and other peculiarities of the Jews would be but little understood by the Gentiles of Asia Minor, thirty years after the destruction of Jerusalem.

Under the consideration of "Occasion and Date" Westcott has copiously set forth the reasons for ascribing a late

date to this Gospel. As it bears more or less on the interpretation of the Gospel, it is here transcribed in full.

d. "No one can read the Fourth Gospel carefully without feeling that the WRITER OCCUPIES A POSITION REMOTE from the events which he describes. However clear it is that he was an eye-witness of the Life of the Lord, it is no less clear that he looks back upon it from a distance. This is the impression which is conveyed by the notes which he adds from time to time in interpretation of words or facts (vii. 39, xii. 33, xviii. 9, 32, xix. 36, xxi. 19). These notes offer a remarkable contrast to those in which attention is called in the First Gospel to the present and immediate fulfilment of prophecy. One plain proof of this is found in the manner in which he records words which point to the spread of the Gospel beyond the limits of Judaism. This characteristic view is distinctly brought out in the interpretation which he gives of the judgment of Caiaphas: 'Now this he said not of himself, but being high-priest in that year, he prophesied that Jesus should die for the nation, and not for the nation only, but in order that he might gather together in one the children of God that were scattered abroad' (xi. 51, 52). It is beyond question that when the Evangelist wrote these words, he was reading the fulfilment of the unconscious prophecy of Caiaphas in the condition of the Christian Church about him.

"The same actual experience of the spread of the Gospel explains the prominent position which St. John assigns to those sayings of Christ in which he declared the universality of his mission: 'Other sheep I have which are not of this fold; them also must I lead . . . and they shall become one flock, one shepherd' (x. 16); 'I, if I be lifted up from the earth, will draw all men unto myself' (xii. 32); the Son has 'authority over all flesh' (xvii. 2); 'all that which the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out' (vi. 37); the knowledge of God and of Jesus Christ 'is eternal life' (xvii. 3); and this knowledge, the knowledge of the truth, conveys the freedom,

of which the freedom of the children of Abraham was only a type (viii. 31); the final form of worship is the worship of 'the Father,' in which all local and temporal worships, typified by Gerizim and Jerusalem, should pass away (iv. 21).

"This teaching receives its final seal in the answer of Pilate: 'Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice' (xviii. 37). The relation of the believer to Christ is thus shown to rest on a foundation which is of all most absolute. Christ, while he fulfilled 'the Law,' which was the heritage of the Jews, revealed and satisfied the Truth, which is the heritage of humanity.

"There are indeed traces of the announcement of this universalism of the Gospel in the Synoptic narratives, and especially in that of St. Luke. It is taught there that Christ came as 'the salvation prepared before the face of all the peoples, a light for revelation to Gentiles, and a glory to God's people Israel' (ii. 31, 32); 'repentance unto remission of sins' was to be preached 'in his name unto all the nations beginning from Jerusalem' (xxiv. 47). It may be possible also to see in the face of the Prodigal Son an image of the restoration of the brethren in their Father's home. But in these cases the truth is not traced back to its deepest foundation; nor does it occupy the same relative position as in St. John. The experience of an organized Christian society lies between the two records.

"This is plainly intimated by the language of the Evangelist himself. He speaks in his own person of the great crisis of the choice of Israel as over: 'He came to his own and his own people received him not' (i. 11); and so in some sense, the choice of the world was also decided, 'the light hath come into the world, and men loved the darkness rather than the light' (iii. 19). The message of the Gospel had already been proclaimed in such a way to Jew and Gentile that

a judgment could be pronounced upon the general character of its acceptance.

"This typical example serves to show how St. John brings into their true place in the completed edifice the facts of Christ's teaching which were slowly realized in the course of the apostolic age. And while he does so, he recalls the words in which Christ dwelt upon that gradual apprehension of the meaning of his life and work, which characterized in fact the growth of the catholic Church. Throughout the last discourses of the Lord, the great change to the apostolate we seem to hear the warning addressed to St. Peter at the outset: 'What I do thou knowest not now, but thou shalt come to know afterwards' (xiii. 7). It is implied in the recital that the words of patient waiting had found their accomplishment by the mission of the new advocate: 'I have yet many things to say unto you, but ye can not bear them now; howbeit when He is come, even the Spirit of Truth, He shall guide you into all the truth' (xvi. 12; comp. xv. 26). Even if Christ had already 'made known all things' (xv. 15), there was need of the long teaching of time, that his disciples might master the lessons which they had implicitly received.

"The record of these appeals to a future growth of knowledge can admit of only one interpretation. In dwelling on such aspects of Christ's teaching, it is clear that the Evangelist is measuring the interval between the first imperfect views of the Apostles as to the kingdom of God, and that just ideal which he had been allowed to shape, under the teaching of the Paraclete, through disappointments and disasters. Now at length, on the threshold of a new world, he can feel the divine force of much that was before hard and mysterious. He had waited till his Lord came; and he was enabled to recognize His Presence, as once before by the lake of Galilee, in the unexpected victories of faith.

"In the last quarter of the first century, the world relating to the Christian Church was a new world; and St. John presents in his view of the Work and Person of Christ (1)

THE ANSWERS WHICH HE HAD FOUND TO BE GIVEN IN HIM to the problems which were offered by the changed order. The overthrow of Jerusalem, carrying with it the destruction of the ancient service and the ancient people of God, the establishment of the Gentile congregations on the basis of St. Paul's interpretation of the Gospel, the rise of a Christian philosophy from the contact of the historic creed with Eastern and Western speculation, could not but lead one who had lived with Christ to go back once more to those days of a divine discipleship, that he might find in them, according to the promise, the anticipated replies to the questionings of a later age. This St. John has done; and it is impossible not to feel how in each of these cardinal directions he points his readers to words and facts which are still unexhausted in their applications.

"We have already touched upon the treatment of the Jewish people in the Fourth Gospel. They appear as the heirs of divine blessings who have Esau-like despised their birthright. The prerogatives of the people and their misuse of them are alike noted. But in this respect their is (2) ONE MOST STRIKING DIFFERENCE BETWEEN THE FOURTH GOSPEL AND THE OTHER THREE. The Synoptic Gospels are full of warnings of judgment. Pictures of speedy desolation are crowded into the record of the last days of the Lord's ministry (Matt. xxiv., Mark xiii., Luke xxi.) His coming to judgment is a central topic. In St. John all is changed. There are no prophecies of the siege of the Holy City; there is no reiterated promise of a return; the judgment had been wrought. Christ had come. There was no longer any need to dwell upon the outward aspects of teaching which had in this respect found its accomplishment. The task of the Evangelist was to unfold the essential causes of the catastrophe, which were significant for all time, and to show that even through apparent ruin and failure the will of God found fulfilment. Inexorable facts had revealed the rejection of the Jews. It remained to show that this rejection was not only foreseen, but that was also

morally inevitable, and that involved no fatal loss. This is the work of St. John. He traces step by step the progress of unbelief in the representatives of the people, and at the same time the correlative gathering of the children of God by Christ to Himself. There was a divine law of inward affinity to good or evil in the obedience and disobedience of those who heard: 'I am the good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me and I know the Father' (x. 14, 15); 'Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me' (x. 26, 27); 'This is the judgment, that the light is come into the world, and men loved the darkness rather than the light, for their works were evil' (iii. 19).

"The Fourth Gospel reveals in these and similar passages the innermost cause of the rejection of the Jewish people. The fact underlies the record, and the Evangelist lays open the spiritual necessity of it. He reveals also the constitution of the Spiritual Church. The true people of God survived the ruin of the Jews: the ordinances of a new society replaced in a nobler shape the typical and transitory worship of Israel. When this Gospel was written, the Christian congregations, as we see from St. Paul's Epistles, were already organized, but the question could not but arise, how far this organization was fitted to realize the ideal of the kingdom which Christ preached. The Evangelist meets the inquiry. He shows from the Lord's words what are the laws of his service, and how they are fulfilled by the institutions in which they were embodied. The absolute worship was to be in 'spirit and truth' (iv. 23), as distinguished from letter and shadow; and the discourses with Nicodemus and at Capernaum set forth by anticipation how the sacraments satisfy this condition for each individual. On the other hand, the general ministerial commission, which is contained only in the Fourth Gospel (xx.), gives the foundation of the whole. In that lies the unfailing assurance of the permanence of the new society.

3. "So far the Fourth Gospel met difficulties which had

not been and could not be realized till after the fall of Jerusalem. In like manner it MET DIFFICULTIES which had not been and could not be felt till the preaching of St. Paul had moulded the Christian Society in accordance with the law of freedom. Then first the great problems as to the nature of the object of personal faith, as to the revelation of the Deity, as to the universality of the Gospel, were apprehended in their true vastness; and the Evangelist shows that these thoughts of a later age were not unregarded by Christ himself. The experience of the life of the Church—which is nothing less than the historic teaching of the Holy Spirit—made clear in due time what was necessarily veiled at first. Sayings became luminous which were riddles before their solution was given. Christ, in relation to humanity, was not characteristically the Prophet or the King, but the Savior of the world, the Son of Man, the Son of God. In this connection the fact of the Incarnation obtained its full significance. By the Incarnation alone the words which were partially interpreted through the crowning miracle of the Lord's ministry were brought home to all men: 'I am the Resurrection and the Life' (xi. 25).

"Thus by the record of the more mysterious teaching of the Lord, in connection with typical works, St. John has given a historical basis for the preaching of St. Paul. His narrative is at once the most spiritual and the most concrete. He shows how Faith can find a personal object. The words 'He that hath seen me hath seen the Father' (xiv. 9) mark an epoch in the development of religious thought. By them the idea of God receives an abiding embodiment, and the father is thereby brought forever within the reach of intelligent devotion. The revelation itself is complete (xvii. 6, 26), and yet the interpretation of the revelation is set forth as the work of the Holy Spirit through all ages (xiv. 26). God in Christ is placed in a living union with all creation (v. 17: comp. i. 3). The world, humanity and God are represented in the words and in the Person of Christ under new aspects of fellowship and unity.

"It will be evident how this teaching is connected with that of St. Paul. Two special points only may be noticed: the doctrine of the sovereignty of the divine will, and the doctrine of the union of the believer with Christ. The foundations of these two cardinal doctrines, which rise supreme in the Pauline Epistles, lie deep in the Fourth Gospel. The first, the doctrine of Providence, Predestination, however it be called, not only finds reiterated affirmation in the discourses of the Lord contained in the Fourth Gospel, but it is also implied as the rule of the progress of the Lord's life. His 'hour' determines the occurrence of events from man's point of view; and the Evangelist refers to it in connection with each crisis of the Gospel history, and especially with the Passion in which all crises were consummated (ii. 4, vii. 30, viii. 20, xii. 23, 27, xiii. 1, xvi. 4, xvii. 1; comp. vii. 6-8). So also the will or 'the gift' of the Father is the spring of the believer's power (iii. 27, vi. 37, 44, 65, xvii. 12); and Christ fulfils and applies that will to each one who comes to him (xv. 16, 5, v. 21).

"Faith again assumes a new aspect in the narrative of St. John. It is not merely the mediative energy in material deliverances, and the measure (so to speak) of material power; it is an energy of the whole nature, and active transference of the whole being into another life. Faith in a Person—in One revealed under a new 'name'—is the ground of sonship (i. 12), of life (xi. 25), of power (xiv. 12), of illumination (xii. 36, 46). The key-words of two complementary views of truth are fully combined: 'This is the work of God, that ye believe'—believe with a continuous ever-present faith—'on him whom he sent' (vi. 29; comp. viii. 30).

Once again; when the Fourth Gospel was written Christianity occupied A NEW INTELLECTUAL POSITION. In addition to social and doctrinal developments, there were also those still vaster questions which underlie all organization and all special dogma, as to the function and stability of knowledge,

as to the interpretation and significance of life, as to the connection of the seen and unseen. The new faith had made these questions more urgent than before, and the teaching of the Lord furnished such answers to them as man can apprehend. Knowledge was placed in its final position by the declaration 'I am the Truth. . . . The Truth shall make you free' (xiv. 6, viii. 31). • Every thing real is thus made tributary to religious service. Again, the eternal is revealed as present, and life is laid open in all its possible nobility. The separation which men are inclined to make arbitrarily between 'here' and 'there' in spiritual things, is done away: 'This is life eternal' (xvii. 3); 'He that heareth my word hath life eternal' (v. 24). Once more, the essential unity and the actual divisions of the world are alike recognized: 'All things were made through him' [in the Word] (i. 3); . . . 'and the Light shineth in the darkness' (i. 5); and 'the Word became flesh.' Thus in Christ there is offered the historic reconciliation of the finite and the infinite, by which the oppositions of thought and experience are made capable of being reduced to harmony.

"These internal indications of date completely accord with the historical tradition, and lead to the conclusion that the composition of the Gospel must be placed late in the generation which followed the destruction of Jerusalem. The shock of that momentous revolution was over, and Christians had been enabled to interpret it. There is no evidence to determine the date exactly. St. John, according to Asiatic tradition recorded by Irenæus (ii. 22, 5; iii. 3, 4) lived 'till the times of Trajan' (A. D. 98-117), and the writing of the Gospel must be placed at the close of his life. It is probable therefore that it may be referred to the last decennium of the first century, and even to the close of it" (*Introd. to St. John's Gospel*).

IV. OBJECT OF THE GOSPEL.

The Gospel narratives, however different they may be in detail, must have the same object. There may be external

circumstances which might cause certain points to be brought more prominently forward, and the cause or origin may be discovered in a close study of the wording of the narrative and the spirit of the age that gave it birth. Much conjecture and criticism has resulted in the study of the object of John's Gospel, although the primal reason is clearly given.

a. The PURPOSE OF THE GOSPEL is best given in the language of its author, who thus clearly expresses himself: "Many other signs did Jesus in the presence of his disciples which have not been written in this book; but these have been written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name" (xx. 30, 31). The object then was not to write a life of Christ; for John certainly had stores of knowledge concerning him. No one was better equipped for that purpose, and his Gospel is far from being a biography. Out of his abundant personal recollections he made a careful selection with a view to producing a particular effect upon his readers, and thus open to them an inestimable treasure. He could have poured forth a stream of information which would have ardently been received. But he must impose upon himself the self-denying task of eliminating every thing that might obscure his argument; he therefore rigidly limits himself in order that the desired effect might be produced. As announced by the Evangelist his object was two-fold. First, to convince men that Jesus was the true Messiah; and for this purpose he urges the evidence of the miracles most earnestly, as well as the language of our Lord. Secondly, the ultimate object was to assist in imparting life to men through the influence of faith in the Son of God and in his truth (comp. iii. 15, 17, v. 24, xvii. 17.) This is the great design of the Gospel, to purify the hearts of men, through faith, to turn them from sinfulness, and lead them to the practice of holiness, and the enjoyment of God's grace.

The Evangelist would prove to the Jew that Jesus, the man who had been known to them personally or historically,

was the promised Messiah, for whom they had been looking, and in him all types and prophecies had been fulfilled, and to him all allegiance is due. The Evangelist would prove to the Gentiles that this Jesus, of whom the world was hearing so much, is the Son of God, and that his mission was co-extensive with the human race; and that both Jew and Gentile were to be partakers of the truths he uttered; and that there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all; all are one in Christ Jesus (comp. Col. iii. 11; Gal. iii. 28).

The object is not to be looked for beyond that expressed by the Evangelist himself, for it must be regarded as conclusive. Still there may have been influences which caused the Evangelist to write for the purpose of presenting the two points so clearly elucidated. While presenting the main object he could cover different special purposes, which possibly might have been minor motives in the work. Hence discussions have arisen on the polemical, supplemental, didactic and conciliatory character of the work. Whatever might be the truth in the matter a consideration of these points will assist in the interpretation of the character of the composition.

b. The Gospel is not SPECIFICALLY POLEMICAL, although strictly speaking it is doctrinal. The early Gospels are implicit dogmas, containing the fundamental facts and words which experience afterwards interpreted, while the Fourth Gospel reviews the facts in the light of their interpretation; the exactness of historical truth being paramount in both cases.

Some writers have shown much ingenuity in discovering references to Docetism, Ebionitism, and Sabianism. Designed polemical opposition to any of those errors does not lie in the contents of the Gospel; and yet it would be difficult to maintain that they were not unnoticed by John. In setting forth the faith he has introduced passages that confute

those erroneous tendencies. Irenæus gives the following account on this subject: "John being desirous to extirpate the errors sown in the minds of men by Cerinthus, and some time before by those called Nicolaitans, published his Gospel: in which he acquaints us that there is one God, who made all things by his word, and not, as they say, one who is the Creator of the world, and another who is the Father of the Lord: one the Son of the Creator, and another the Christ from the super-celestial abodes, who descended upon Jesus the Son of the Creator, but remained impassible, and afterwards fled back to his own *pleroma* or fulness" (*Hæres.* B. iii. c. 11). This testimony of Irenæus has been opposed by quite an array of biblical critics, but the evidence confirms the view that Gnostic errors had crept into the Church before John wrote his Gospel. That there are passages in John's Gospel which are conclusive against Ebionitic and Docetic errors may be seen by referring to the same (comp. also I John ii. 22, iv. 2); but it does not follow that St. John's object was particularly to refute these false assumptions. If controversy had been his object, the First Epistle shows with what directness the Apostle could have dealt adversaries.

c. Cerinthus was an important personage in Ephesus during a portion of the time that St. John was there, and between them there was more or less antagonism. As it has been affirmed that the doctrines of Cerinthus had an indirect influence in calling out the Fourth Gospel, it is proper here to note that he was a Jew by birth, and had studied philosophy and literature at Alexandria. He attempted to create a new and singular system of doctrine and discipline, by a monstrous combination of the doctrines of Jesus Christ with the opinions and errors of the Jews and Gnostics. From the latter he borrowed their *pleroma* or fulness, their *Æons* or spirits, their *Demiurgus* or creator of the visible world, and so modified and tempered these fictions as to give them a semblance of Judaism, which considerably favored the progress of his teaching. He affirmed that the most high

God was utterly unknown before the appearance of Christ, and dwelt in a remote heaven called *Pleroma* with the chief spirits or *Æons*; that this Supreme God first generated an *only begotten son*, MONOTENEZ, who again begot the Logos, which was inferior to the first born; that Christ was a still lower æon, though far superior to some others; that there were two higher æons, distinct from Christ, one called *HOH*, or LIFE, and the other PHOS, or the LIGHT; that from the æons again proceeded inferior orders of spirits, and particularly one *Demiurgus*, who created this visible world out of eternal matter; that this Demiurgus was ignorant of the supreme God, and much lower than the *Æons*, which were wholly invisible; that he was the peculiar God and protector of the Jews, and to them sent Moses, whose laws were to be perpetually observed; that Jesus was a mere man of the most illustrious sanctity and justice; that the *Æon* Christ descended upon him in the form of a dove when he was baptized, revealed to him the unknown father and empowered him to work miracles; that the *Æon*, Light, entered John the Baptist in the same manner, and therefore, in some respects, John was preferable to Christ; that Jesus, after his union with Christ, opposed himself with vigor to the God of the Jews, at whose instigation he was seized and crucified by the Hebrew priests, and that when Jesus suffered, Christ ascended on high, so that the man Jesus alone passed through an ignominious death; that some day Christ will return to the earth, and renewing his former union with the man Jesus, will reign in Palestine a thousand years. We possess three different authorities for the opinions of Cerinthus, to some extent inconsistent with each other,—Irenæus, Caius the Roman presbyter, and the name of the third is unknown.

d. That the Fourth Gospel is SUPPLEMENTAL to the Synoptics was early maintained in the Church, and that this record was to preserve what the others had omitted. Eusebius quoting from his predecessors says, "The Apostle John gave in his Gospel an account of the period which had been omitted by

the earlier Evangelists, and of the deeds done by the Savior during that period; that is, of those which were done before the imprisonment of the Baptist. . . . The Gospel according to John contains the first acts of Christ, while the others give an account of the latter part of his life. And the genealogy of our Savior, according to the flesh, John quite naturally omitted, because it had already been given by Matthew and Luke, and began with the doctrine of his divinity, which had, as it were, been reserved for him, as their superior, by the divine Spirit." (*Eccles. Hist.* B. iii. c. 24.) There is no question but John does supplement the other three Gospels to a large extent, especially as regards the ministry in Judæa. Where something not recorded by them would equally support his purpose he would naturally prefer it; but he does not hesitate to retell what had already been recorded by one or all three of them, if it is necessary for the object had in view. In the general chronology as well as in the detailed incidents of the Lord's life it is a supplement, only in the sense that it is the vital analysis of faith and unbelief. The gradual development of the popular views of Christ among the disciples is carefully traced; and the successive crises in the divine revelation which happened in Jerusalem, then the center of the religious activity of Jewish theocracy, are brought out in strong relief.

Although this Gospel, by high critical authority has been pronounced a supplementary one, yet those who hold to this theory in its extreme and exclusive form will find it difficult to account for the fact that St. John has many things in common with his predecessors; and those who reject the theory entirely will find it hard to account for his omissions, especially of such events as the Transfiguration, which he was admitted to see, and under any theory would have been within the scope of his history.

V. PLAN AND ANALYSIS OF THE GOSPEL.

The plan of the Fourth Gospel is more manifest than that

of the other three. The different scenes from the life of Jesus Christ which he puts before us, are not only carefully selected but well arranged, leading up step by step to the full view of the Messianic character and mission. To those who accept Jesus as the Messiah there is a development of faith and love, and on the other hand there is an unfolding of unbelief and hatred on the part of those who reject and persecute him.

Every part of the narrative is referred to one final truth, that "Jesus is the Christ, the Son of God." There is no promise to compose a life of Christ, or even give a general view of his teachings. The author works out his own plan, according to his expressed purpose of revealing the true nature of Christ. Having the complete composition, its analysis is a necessary point in its true interpretation. This should be considered at length and indicated in tabular form, that a minute survey should be portrayed.

a. The outline and plan may thus be given :

I.—Prologue or Introduction, i. 1-18.

The Logos as the Energy of God, i. 1-5.

The Logos revealed to men and rejected by them, i. 6-13.

The Logos becomes Incarnate and reveals the Father, i. 14-18.

II.—First main division. Christ's revelation of Himself to the World, i. 19-xii. 50.

i. The Testimony to Christ, i. 19-ii. 11.

a'. The testimony of the Baptist, i. 19-37.

to the deputation from Jerusalem. i. 19-28.

to the people, i. 29-34.

to Andrew and John, i. 35-37.

b'. The Testimony of Disciples, i. 38-51.

c'. The Testimony of the First Sign (water turned to wine), ii. 1-11.

ii. The Work of Christ, ii. 13-iv. 54.

a'. The work among Jews, ii. 13-iii. 36.

Cleansing of the Temple, ii. 13-22.

Belief without devotion, ii. 23-25.

Discourse with Nicodemus, iii. 1-21.

The Baptism and final testimony of John, iii. 22-36.

b'. The Work among Samaritans, iv. 1-42.

c'. The Work among Galileans, iv. 43-54.

iii. The Conflict among mixed Multitudes, v.-xii.

a'. Christ the Source of Life, v.

The sign at the pool of Bethsaida, v. 1-9.

The sequel of the sign, v. 10-16.

The discourse on the Son as the Source of Life, v. 17-47.

b'. Christ the Support of Life, vi.

The sign on the land: feeding the 5,000, vi. 1-15.

The sign on the lake: walking on the water, vi. 16-21.

The sequel of the two signs, vi. 22-25.

The discourse on the Son as the Support of Life, vi.
26-59.

Opposite results of the discourse, vi. 60-71.

c'. Christ Represents Truth and Light, vii.-ix.

The controversy with his brethren, vii. 1-9.

The discourse at the Feast of Tabernacles, vii. 10-39.

Opposite results of the discourse, vii. 40-52.

[The woman taken in adultery], vii. 53-viii. 11.

Christ's true witness to himself and against the Jews,
viii. 12-59.

Illustrates his doctrine by a sign, ix.

Prelude to the sign, ix. 1-5.

The sign (healing the blind man), ix. 6-12.

Opposite results of the sign, ix. 13-41.

d'. Christ the Representative of Love, x. xi.

Allegory of the Door of the Fold, x. 1-10.

Allegory of the Good Shepherd, x. 11-18.

Opposite results of the teaching, x. 19-21.

The Discourse at the Feast of the Dedication, x. 22-38.

Opposite results of the discourse, x. 39-42.

Illustrates his doctrine by a sign, xi.

The prelude to the sign, xi. 1-32.

The sign (raising of Lazarus), xi. 33-44.

Opposite results of the sign, xi. 45-57.

e'. The close of Christ's Public Ministry, xii.

The devotion of Mary, xii. 1-8.

The hostility of the priests, xii. 9-11.

The enthusiasm of the people, xii. 12-18.

The discomfiture of Pharisees, xii. 19.

The desire of the Gentiles, xii. 20-33.

The perplexity of the multitude, xii. 34-36.

The conclusion of the Evangelist, xii. 37-43.

The declaration of Christ, xii. 44-50.

III.—Second Main Division. Christ's Revelation of Himself to His Disciples, xiii.-xx.

i. The Last Ministry of Love, xiii.-xvii.

a'. The last acts of love, xiii. 1-30.

b'. The last discourses, xiii. 31-xvi. 33.

In the chamber, xiii. 31-xiv.

On the way, xv.

The allegory of the vine, xv. 1-11.

Their union with one another, xv. 12-17.

The hatred of the world, xv. 18-25.

c'. The Promise of the Paraclete, xvi.

The world and the Paraclete, xvi. 1-11.

The disciples and the Paraclete, xvi. 12-15.

The sorrow turned into joy, xvi. 16-24.

Summary and conclusion, xvi. 25-33.

d'. The Prayer of Christ, xvii.

The prayer for himself, xvii. 1-5.

for the disciples, xvii. 6-19.

for the whole Church, xvii. 20-26.

ii. Christ in His Passion, xviii.-xix.

a'. The Betrayal, xviii. 1-11.

b'. The Jewish or Ecclesiastical Trial, xviii. 12-27.

c'. The Roman or Civil Trial, xviii. 28-xix. 16.

d'. The Death and Burial, xix. 17-42.

The crucifixion and the title on the cross, xix. 17-22.

The four enemies and the four friends, xix. 23-27.

The last words ("I thirst." "It is finished"), xix. 28-30.

The hostile and the friendly petitions, xix. 31-42.

iii. The Resurrection and Manifestations of Christ, xx.

a'. The first Evidence of the Resurrection, xx. 1-10.

b'. The Manifestation to Mary of Magdala, xx. 11-18.

c'. The Manifestation to the Ten and others, xx. 19-23.

d'. The Manifestation to St. Thomas and others, xx. 24-29.

e'. The Conclusion and Purpose of the Gospel, xx. 30-31.

IV.—The Epilogue, xxi.

a'. Christ appears to the Seven and the Miraculous Draught of Fishes, xxi. 1-14.

b'. The Commission to St. Peter and Prediction as to his Death, xxi. 15-19.

c'. The Misunderstood saying as to the Evangelist, xxi. 20-23.

d'. Concluding Notes, xxi. 24, 25.

b. The data for fixing the CHRONOLOGY are very meager.

The following appears to be the best arrangements of the main events, which has yet been suggested:

Early Spring: the calling of the first disciples, i. 19-ii. 11.

First Passover (April), ii. 13-iii. 21; iii. 22-iv. 54.

The Feast of the New Year (September), v.

Second Passover (April), vi.

The Feast of Tabernacles (October), vii. viii.

The Feast of Dedication (December), ix. x.; xi. xii.

Third Passover (April), xiii.-xx.

VI. GENERAL REVIEW.

The Gospel having been written in Asia Minor, and among whom the term *Logos* was more familiarly used than any other to express the attributes of God viewed in relation to his creatures, John adopted the same term to convey his meaning, because from their associations with it, it was par-

ticularly fitted to impress and affect their minds; thus connecting the great truth which he taught with their former modes of thinking and speaking. Clearly and concisely he opens his theme, and with brevity sweeps to one side Philo's doctrine of an impersonal or quasi-impersonal Logos. Upon the idea primarily expressed by this term, he gives a new conception of the proper personality of those attributes, and invigorates the teachings of Christianity with a nomenclature which manifests God in his works. Hence in the very opening of the introduction St. John declares Christianity has the same divine origin as the universe itself. Under the name of "the Logos," he speaks of the attributes of God as displayed in the creation and government of the world.

Unfortunately the English language has no equivalent for the direct import of the term "the Logos," which it was intended to express. In all probability the term "Energy of God" represents the equivalent as nearly as it could be expressed. Lindsay, Lardner, Priestly, Wakefield and others prefer the term "Wisdom" instead of "Energy" as the rendering of *Logos*. "Energy" appears to express the meaning with more exactness, for *Wisdom* signifies right knowledge, or ability to know. *Logos* literally means "Word" but this may figuratively denote *Energy* as well as *Wisdom*. Adopting this mode of expression, it may be said that the "Energy of God" personified, is the subject of the introduction or prologue of this Gospel. First it is said to be God, and afterwards to have become a man. First it is regarded in its relation to God in whom it resides, and afterwards in its relation to Jesus through whom it was manifested. As thus viewed, whatever may be said of the "Energy of God" is true of God, for the terms become identical in their purport; and, whatever is said of the "Energy of God" is true of Christ, considered as the minister of God. His words were the words of God, and his miracles were performed by the power of God. The language is poetic, and when thus used, the leading term seldom preserves its significance throughout the de-

scription, for its meaning must vary when it assumes a new aspect. An attribute may be spoken of as personified, then simply as an attribute, and again as identified with the subject in which it resides.

St. John adopts the same mode of expression which Moses employed in the commencement of his history: "In the beginning" (Gen. i. 1). This coincidence was hardly accidental. Like Moses, he was about to speak of the creation of the world, and of the Divine Energy by which it was accomplished. The world was created by the direct Energy of God himself; and that Energy was subsequently manifested in the Lord Jesus Christ. "The Word was with God," or God's Energy had never been wanting; for it had always been present to him, as an inseparable attribute. So absolutely was this Energy identified with himself that it might appropriately be called God. Thus does the Apostle, in the strongest possible manner, affirm that the creation (i. 3) was accomplished by the Supreme God, not by a personal emanation from himself, but by his own indwelling Energy. The Energy which had always existed, which was with God and in God, had been with God from the beginning (v. 2.) It had never been separated from him, nor united to him anew. "In him was life; and the life was the light of men" (v. 4). This revelation made by the Energy of God through Christ, which is the Light of the moral world, is the source of blessedness for men. The same divine Energy, which created the world, also communicated that Spiritual Light which should purify and bless men; and in order that this Light might be communicated, the Logos became flesh. Here was either an intentional or unintentional side-thrust at the false-philosophy of that day, for according to its tenets, Life was one of the highest æons; Light was another of the same order, and darkness an antagonist being, or æon, to Light. John shows that Life and Light were not particular and separate spirits, but were inherent in the creative Word, in God, and were derived from him, and him alone to bless mankind. Light is

often put for truth, and darkness for ignorance in the Scriptures. When Jesus appeared to reveal the glory of divine truth, darkness covered the earth, and gross darkness the people. This moral and intellectual condition of the people had not materially changed when John wrote his Gospel. With striking propriety he declared that the Light shineth in the midst of darkness, but it was not comprehended (*v.* 5), or illuminated. That is, men were so profoundly ignorant of spiritual truth, and so completely under the dominion of error, that when the truth was revealed, it did not obtain ready access to their minds.

At the sixth verse the discourse is broken in order to introduce the Baptist. There was a heresy, current in the days of the Apostle, that affirmed that the æon Light descended upon the Baptist and endowed him with superior knowledge. Some indeed claimed that he was the promised Messiah. Even in the city of Ephesus there were disciples of John, who had kept themselves so entirely aloof from the disciples of Jesus, that they had "not so much as heard whether there be any Holy Spirit" (*Acts* xix. 1-3). It became necessary also to correct erroneous opinions concerning the Baptist. John at once proceeds to show that the Baptist was not the Light, or the medium through which it was communicated to men, which he confirms by the testimony of the Baptist himself. John was not the Light, but a witness to the Light; and at the very outset of the public life of Jesus, the Baptist declares that though the law was given by Moses, the gifts of divine grace and truth came through Jesus, and that He, being the only begotten Son in the bosom of the Father, has manifested the invisible God to men (*i.* 6-18). The baptism of Jesus by John is omitted; but John bears witness to the visible descent of the Spirit upon Jesus, adding that it "abode on Him" (*v.* 32), and affirms that his own baptism with water is but to prepare the way for Him who will baptize with the Holy Spirit: and that He on whom the Spirit thus descended

is the Son of God, "the Lamb of God, which taketh away the sin of the world" (v. 29).

The narrative of the calling of the disciples (*vs.* 38-51) implies that this Gospel will not follow the common tradition, nor will it be a complete record; for of the twelve it names only the calling of six, and one of these, Nathanael, is so far from being universally identified with one of the twelve that grave doubts have been entertained whether or not he should be excluded from the number.

The second chapter opens with a sign, of which the symbolism is reflected in the words, "Mine hour is not yet come" (v. 4), which seem to look forward to the hour when the "blood of the grape" should stream from the wounded side of Jesus. The water turned into wine may be said to typify the substitution of grace for the law. This was the first miracle of the Lord, of which we have any account; and it is worthy of record, that this as well as all which succeeded it, manifested a spirit of benevolence, and a desire to promote the happiness of men. He never exerted the divine power for the injury of any man; but uniformly exhibited in his works, the same benevolence which his words expressed.

The prediction he made (ii. 4) in Cana, was soon after followed by a similar prophecy; for not long after he went to Jerusalem to attend the Passover, and there he purified the Temple. Being asked of the Jews for a sign, he replied, "Destroy this temple, and in three days I will raise it up" (ii. 19). It is explained that he "spoke of the temple of his body" (v. 21).

The whole of chapter three is devoted to purification by water and the Spirit. The learned but timid Nicodemus, a member of the Sanhedrim, exhibits the blindness of carnal learning as contrasted with the knowledge that belongs to those who are born of the Spirit. The figure of the serpent in the wilderness is introduced as a thought of faith and sight; perhaps called up from the fact that Nicodemus came by night, and further brought forth the statement of the differ-

ence between the children of light and the children of darkness (*vs.* 18-21). In the second section of this chapter the Baptist again takes up the subject of water-purification and contrasts his own inferior work with the higher purification of the Messiah, and declaring his own decrease, describing himself as "earthly," whereas the Messiah is "from heaven" (*v.* 31). The Baptist impresses the idea of faith, and that the path of life is through faith in the Son of God (*v.* 36).

It is mentioned that "John was not yet cast into prison" (*v.* 24). The Synoptists give no account of the public appearance of Jesus till after the imprisonment of John. The public ministry of Jesus did not begin in Galilee until after the imprisonment of John. The events in Galilee already narrated (*ii.* 1-12) were preparatory to the manifestation in Jerusalem, which was the real commencement of the Messianic work. The other Evangelists commence with the Galilean ministry, while John records the first course and issue of Christ's manifestation.

The discourse with Nicodemus is the first of the eleven discourses of our Lord which form the main portion and are among the leading characteristics of this Gospel. They have been relied on as one of the principal arguments for the rejection of its authenticity; because they are unlike the discourses in the Synoptics, are suspiciously like the First Epistle of St. John, and finally because this likeness to the First Epistle not only pervades the discourses of our Lord, but those of the Baptist also, as well as the writer's own reflections throughout the Gospel. The inference of all which is that the Gospel is the ideal composition of its author. The doctrine and the discourses in the main can not be the writer's, because they are principally out of his reach. Neither St. John nor any one else could invent such words. "Never man spake like this man" (*vii.* 46). Every one must write in his own style. In his own way St. John gives the Lord's meaning. The discourses of the Lord, given by the Apostle, are longer, more reflective, and less popular. They are, however, for the most

part, addressed to the educated and learned, the Elders, Pharisees, and Rabbis: even the discourse on the Bread of Life, although spoken before a mixed multitude at Capernaum, was largely addressed to the educated portion (vi. 41, 52). In the Synoptics the discourses there recorded were addressed to the rude and simple-minded peasants of Galilee. The discourses in the four Gospels are translations from an Aramaic dialect. Two translations may differ very widely, and yet be faithful; each may bear the impress of the translator's style, and yet accurately represent the original. It must be remembered that an eventful life, covering not less than half a century, separates John from the time when he heard these discourses to the date when he committed them to writing. Although Christ had promised that the Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (xiv. 26), we have no right to assume that in so doing it would override the ordinary laws of psychology. The material was stored up so long in the breast of the Apostle that it could not fail to be touched by the workings of his own mind. His words are sometimes a literal translation of the very words used, and sometimes only the substance of what had been said; but no hint given where one shades off into the other.

The following chapter (iv.) may be called the foreign section of the Gospel. The Lord changes the scene of his ministry that he may avoid a premature collision with the Pharisees, and again went to Galilee there to carry on his prophetic work. His route takes him through Samaria, and at Jacob's well he has the notable conversation with a woman of Samaria. Doubt has been cast on this conversation, and it has also been regarded as an allegory. The whole picture is in keeping with the facts and the teachings of our Lord. The Samaritans were looking for the Messiah. Though they rejected the Prophets, they held to the Pentateuch. The topography is well preserved; and the gradual

development of the woman's belief is psychologically true. In short, there are no just grounds for assuming that it is other than a faithful record of actual facts.

The notice of Christ's Galilean work consists of a general account of the welcome which he found (*vs.* 43-45) followed by the narrative of a second sign (*vs.* 46-54). The contents are peculiar to John. It has been questioned whether "the healing of the nobleman's son" is not identical with "the healing of the centurion's servant" (*Matt.* viii. 5, *Luke* vii. 2). Both miracles were wrought at Capernaum, and at a distance; but in all other respects, the incidents are characteristically unlike. In one case the king's man pleads for his son in person; is probably a Jew; the healing words spoken at Cana; the malady is a fever; the father wishes Jesus to come; Christ does not comply; the father has weak faith and is blamed. In the other case the centurion pleads for his servant; the Jewish elders plead for him; the centurion is a Gentile; the healing words spoken at Capernaum; the disease is paralysis; the centurion begs Jesus not to come; apparently Christ goes; the centurion has strong faith and is commended. There is no difficulty in supposing two somewhat similar miracles, for they were signs or vehicles for conveying the spiritual truths which Christ came to teach. It is almost certain that he repeated the same instructive sayings, and he doubtless repeated the same instructive acts.

Thus far in the narrative the Lord has offered himself to typical representatives of the whole Jewish race at Jerusalem in Judæa, in Samaria, and in Galilee, in such a way as to satisfy the elements of true faith. A conflict now begins which issues in the Passion. As Christ reveals himself more fully, the opposition between him and the ruling party becomes more intense; and the fuller revelation not only excites the hatred of his opponents but also serves to sift the disciples; some desert him and others have their faith strengthened. This part (v.-xii. 50) of the narrative falls into two divisions: The Prelude (v. vi.) and The Contro-

versy (vii. xii.). Two miracles form the introduction to two great discourses. The healing at Bethesda and the feeding of the five thousand lead to discourses in which Christ is set forth as the Source and the Support of Life (v. vi.). Then he is set forth as the Source of Truth and Light, which is illustrated by his giving physical and spiritual sight to the blind (vii.-ix.). Then he is set forth as Love under the figure of the Good Shepherd giving his Life for the Sheep; and this is illustrated by the raising of Lazarus, a work of love which cost him his life (x. xi.). And finally the account of the close of his public ministry (xii.). The idea of "Life" is quite prominent in this part of the narrative, for in chapters v. and vi. the word occurs eighteen times, and in the rest of the Gospel, the same number.

It may be also observed that hitherto the Gospel has treated of the Word as purifying and nourishing. The type has been water, wine, flesh, blood and bread. Jesus now becomes Light, which is another aspect of the doctrine of the Spirit, and the doctrine of Baptism gives way to the expanded form of this higher revelation. The idea of Light implies darkness, and the development of the doctrine of Light naturally belongs to the period of the conflict between the Word and the leaders of the Jews. The violent spirit manifested after the cure of the impotent man (v. 16, 18) breaks out again, and the Pharisees make a direct attempt to arrest Jesus (vii. 32), which is frustrated by the wonder of his words (vii. 46), and leads him to predict that he will soon pass away from them, and finally concludes by exclaiming in the last day of the feast: "He that believeth in me, as the Scriptures hath said, out of his belly shall flow rivers of living water (vii. 39)." The spiritual climax given to the doctrine of water is very striking. The well of living water, promised to the woman of Samaria, is not only to spring up in the believer (iv. 14), but is also to flow forth from Him to others, and thus preparing the way for the Spirit of fellowship which is the higher doctrine, spoken of by St. John in the next

verse: "But this he spoke of the Spirit, which they that believe on him should receive" (vii. 39). Then follows the dialogue between the people, which beautifully illustrates the dramatic character of the Gospel. The author does not stop to correct their errors, because he now addresses those who are in the Light, and able to see through them all.

The episode of the woman taken in adultery (vii. 53-viii. 11) by most critical editors of the New Testament is regarded as an interpolation. It is found in some MSS., but not in the most ancient. Some have represented it as having been transcribed from the apocryphal Gospel according to the Hebrews, and others have ascribed it to Papias. The evidence against its genuineness is overwhelming. Its tone and style are wholly unlike that of St. John's writings; and it breaks the narrative, which runs smoothly enough if this paragraph is omitted. On the other hand, it is not inconsistent with the teachings of Jesus, and may possibly be a fragment of apostolic times.

The doctrine of Light is elucidated in the following section. The mention of the Father and Son, as being two witnesses testifying to the Son, according to the saying of "the law," that "the testimony of two men is true" (viii. 12-17), brings out the divine nature of the teachings and the true origin. And the connection between the Light and the Truth, and between Truth and freedom, and the dialogue that follows upon the genuine children of Abraham, are in harmony with the Baptist's teaching about the children of Abraham (Matt. iii. 8, Luke, iii. 8); of Paul's teaching concerning the freedom of "Jerusalem which is above" (Gal. iv. 26). The teaching concerning Light terminates appropriately with the sign of the opening of the eyes of the blind man, who is sent to wash his eyes in the waters of the pool of Siloam (ix. 7). The section on Light concludes with an important doctrine: "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind" (ix. 39); and the climax introduces the Pharisees

in a tone confidently suggesting the utter impossibility of their being in the darkness, "Are we blind also" (v. 41)? The answer of Jesus distinguishes two kinds of darkness in the soul:—the involuntary darkness arising from inexperience of the light, and the voluntary darkness which arises from experience and the rejection of the light. The Pharisees were in darkness, and like other men had received gleams from "the Light which lighteth every man," convicting them of their darkness, and leading them to say, "We see not," if they had been honest. They claimed "to see," and hence remained in their sin (ix. 41). These latter words furnish a suitable ending to Jesus' discourses on light, bringing prominently forward that "reproving" power of light which is one of the special attributes of that Holy Spirit which the Fourth Gospel, step by step, continually leads to.

The tenth chapter opens with a double affirmation peculiar to this Gospel, and which never begins a discourse, but is either a continuation, in order to introduce some important truth, or else a reply. The metaphor employed is drawn from facts and customs well known in the East, and is designed to show that as it is a distinguishing characteristic of the good shepherd that he should provide for the security and comfort of his flock, so the kindness of Jesus towards men, and his labors and sacrifices for their benefit gave sufficient evidence that he was the Great Shepherd of souls. The form of the discourse is remarkable in that it suggests an important difference between the Fourth Gospel and that of Matthew and Luke; for in the first there is an absence of all allegory and almost all parable. It is important to know why the author, after rejecting so many other parabolic subjects, should retain only this parable of the shepherd. It has been suggested that it is based upon the teachings of Philo, who distinguishes between mere indulgent "keepers of sheep" and "shepherds," somewhat in the same way in which the parable distinguishes between "hirelings" and shepherds; and adds that the Supreme Shepherd is God, who orders all his flock

of created things through the Logos, His first-born Son (*Plantatio*, v. 11). A more reasonable view is that the parable was introduced at the conclusion of the doctrine of light, and before the narration of the death of Christ, so as to prepare the way for that death, by exhibiting the reason for it in a clear light. Jesus had previously predicted that he was to be "lifted up" (iii. 14, viii. 28) and slain (vii. 19, viii. 40); and now it needs to be distinctly mentioned that he will not only be slain, but voluntarily slain; hence, the motive needs to be expressed, and is given in the metaphor, "I am the Good Shepherd. The Good Shepherd giveth his life for the sheep" (v. 11). This is more emphatically stated in the declaration, "I lay down my life, that I might take it again" (v. 17).

Two points in this chapter (x.) remain to be considered. The words, "All that ever came before me are thieves and robbers" (v. 8), have naturally caused some difficulty in interpretation. Jesus surely did not refer to Moses and the prophets, nor John the Baptist, either collectively or singly. "Salvation is of the Jews" (iv. 22); "they are they which testify of me" (v. 39); "if ye believed Moses, ye would believe me" (v. 46); "John bare witness unto the truth" (v. 33): texts, like these, are conclusive against any such Gnostic interpretation. Nor is it probable that he referred to persons who had previously pretended to be the Messiah, for there is no evidence that any false Christ appeared before the true one, though such imposters afterwards sought to deceive the people. It is probable that he referred to the scribes and Pharisees, who pretended to be religious and spiritual guides; the same whom he elsewhere styles "blind leaders of the blind," and whose evil and corrupt dispositions, even when professedly engaged in their calling as spiritual teachers, he portrays in vivid colors (Matt. vii. 15, xv. 14, xxiii. 4, 14, 15, 23).

The second point is of more importance. There is a charge of blasphemy, and a defence of a special teaching of Christ (*es.* 30-36). Jesus declares, "I and my Father are one," (v. 30), and for this the Jews took up stones, and

charged him with blasphemy, because, "being a man, makest thyself God" (v. 33). It has been boldly asserted that Jesus teaches (v. 30) that he and the Father are but "one substance," and if this be not true, then Jesus should have corrected the mistake of the Jews as implied in the declaration that thou "makest thyself God" (v. 33); and further the word "One" is neuter in the Greek, and hence refers to "Substance." If this position is tenable, then Christ prays that his disciples "may be one" (xvii. 11) in "Substance," for the word "One" is here also in the neuter in the Greek. The only consistent construction is that the Father and Son were united in desire and purpose in regard to the great work in which Jesus was engaged. It is possible, and even probable, that the Jews understood that Christ made himself God; but however that may be, it was immediately pointed out to them the impropriety of such an interpretation of the language used, inasmuch as they themselves were accustomed to even stronger expressions of a similar kind, which they did not account blasphemous, or indicative of equality with God. In the answer their attention is called to their own scriptures, in which they professed confidence, and showed them that he had by no means transgressed the authorized forms of speech. The magistrates or judges, as was Moses, were called gods, on account of their dignity and authority (Ex. iv. 16, vii. 1; xxii. 28; Ps. lxxxii. 1, 6, cxxxviii. 1). The point could readily be appreciated by a Jewish audience. It was such an answer that only one thoroughly conversant with Jewish thought could have dreamed of using. When carefully considered the verses under discussion are sufficient to discredit the theory that this Gospel is the work of a Greek Gnostic of the second century.

The narrative continues by an account of the raising of Lazarus, the last of the pre-resurrection "signs" of Jesus. This was the culminating point of the miraculous acting of our Lord, and its significance important. The act is far deeper and greater than the revivification of the brother of

Mary and Martha. The Scriptures recognize the two natures of man,—one the “living soul,” or fleshly animal nature, and the other the “quickening or life-giving spirit” (1 Cor. xv. 45); the former is the first Adam and the latter the second Adam. In the “sign” or miracle, the second Adam raises the first Adam from Spiritual death, by imparting to him His own life. Before describing how the Savior laid down his life, the author gives the best possible proof of the spontaneousness of the action by showing that he was the source of life to others. As a preparation for his resurrection on the third day what better action than that he should raise from the dead one who had been four days lying in the grave? Moreover, if a preparation was needed for the doctrine of the Spirit, which is soon to come before us, then the resurrection of Lazarus would also serve this purpose. It is in keeping with the doctrine of the Light of the world which was preceded by the miracle of giving light to the blind. Thus the doctrine of the quickening Spirit should be preceded by some miracle of quickening the dead.

It has been a matter of controversy why the Synoptics do not mention a miracle of such an extraordinary character, and especially so because St. John tells us that it was the proximate cause of Christ's arrest and condemnation. It must be remembered, in the consideration of this question, that the province of the Synoptics is the ministry in Galilee, and that they omit almost all events in or about Jerusalem, until they reach the last Passover. It is possible that Lazarus was still living when the Synoptics were written, and that a reference to his case was omitted, lest the rage of the Jews should have been excited anew, and he subjected to persecution and perhaps a violent death. According to tradition Lazarus died about thirty years after his restoration to life. When John's Gospel was written there was no longer any reason to suppress the proclamation, for all his enemies were dead.

The feast at Bethany (xii.) is attended by the act of anointing Jesus, which was symbolic of consecration to a di-

vine work. Mary felt that an important service had been rendered. Freely she poured the precious ointment on his feet. So large a quantity of a substance so costly is evidence of her overflowing love. Jesus regarded the anointing as an act symbolical of the preparation for his burial. The day following the feast witnesses the triumphal entry into Jerusalem.

The close of Christ's ministry presents us with a series of discourses (xii. 23, xvii. 26) relating to the doctrine of the Spirit, being the highest and most esoteric doctrine of all, and revealed to the inner circle of his disciples. The battle between light and darkness, between Jesus and the Pharisees, ends with a recapitulation and conclusion of the doctrine of light. The Gentile world, in the person of certain Greeks, seeks the Messiah (*v.* 20); a voice from heaven attests his glory (*v.* 28); the Son of God pronounces the fall of evil (*v.* 31), and at once announces the victorious ending of his mission (*v.* 32); the people are exhorted to walk in the light (*v.* 35); followed by the Evangelist pronouncing against the rebellious nation the sentence of condemnation, because the people had "blinded their eyes and hardened their heart" (*v.* 40). For the last time the voice of Jesus is heard warning those he has left in darkness that in rejecting him they rejected the Father also (*vs.* 37-56).

Jesus teaches his disciples humility by washing their feet. (xiii. 1-17). It is a parable of action, and is aimed at two classes of heretics—those who reject the washing of Jesus, to whom he replies: "If I wash thee not, thou hast no part with me" (*v.* 8); and those who laid stress on repeated baptisms and purifications, "He that is washed needeth not save to wash his feet" (*v.* 10).

The scene shifts rapidly. When it was night, Judas, a child of darkness, went forth from the chamber (*v.* 30). Yet in the hour of darkness the hour of glorification is hailed by Jesus; and seizes the opportunity to impart to the disciples a new commandment, "That ye love one another" (*v.* 34);

and this shall be a sign that "ye are my disciples." After his death, the memory of his love, enhanced by his absence, would spring up as an entirely new power within their hearts, and thus "love" would assume a new meaning and a fervent power in the promulgation of divine truth. The doctrine of the Spirit can reveal no higher manifestation than that of Love; and the Spirit itself is a Spirit of love, which finds its home only in the hearts of those that love.

The solemn scenes and freighted words of betrayal troubled the hearts of the disciples (xiv. 1), which introduces us to the last great discourse, which may be considered under these heads: (1) the departure and the return, (2) the Paraclete, (3) the vine and its branches, (4) the disciples and the world. While Jesus comforts the disciples with promises of his return and that he will be with them, yet his presence is not to be regarded as material, but as spiritual. He gives them the assurance that they will do greater works than he has done (v. 12). Christ's future presence is to be in the hearts of his disciples, which is variously described in different passages. He describes the functions of the Paraclete (xiv. 16, 17, 25, 26, xv. 26, xvi. 8-15, 23-25), and the relation of the Church and the world (xiv. 22-24, xv. 18-25, xvi. 1-3). The work of the Paraclete is described as a consequence of the departure of the Son to the Father. Then the discourse touches upon the enmity which the disciples must be prepared to meet, and enforces the necessity of unity through love. In this there are two points which appear to suggest the influence of Philo, and in both of which Philo is corrected rather than followed. This Gospel emphasizes the work of the Spirit in "convicting" the world of sin, and is careful to say that the gift of the Spirit shall be permanent, "not as the world giveth give I unto you" (xiv. 27); and that the disciples are to remain in Jesus, nevertheless they be not taken out of the world (xvii. 15). The Savior is no more in the world, and the disciples are in the world (v. 11). The discourse concludes with the prayer that all future believers may

be knit together into one great body, which shall be in the Father and the Son, while at the same time the Father and the Son are in it (*vs.* 21, 23); and the last words of all recur in the plain expression of His presence, and "I in them" (*v.* 23), reminding one of the promise given in the First Gospel, "I am with you alway" (*Matt.* xxviii. 20).

Doubtless there is a purpose in the accumulation of statements of the local relations between the Father, the Son, the Spirit, and the Church: "I am in the Father, and the Father in me;" "Ye in me, and I in you;" "I go unto the Father;" "The Holy Spirit whom the Father will send in my name;" "The Comforter whom I will send unto you from the Father;" "I came forth from the Father, and am come into the world." The object is obviously to form spiritual conceptions and that there is agreement between the Father and the Son in the mission of the latter.

St. John having given the inner glorification of Christ in his last discourses (xiii.-xvii), next proceeds to set forth his outer glorification in his passion and death (xviii., xix.). This may be divided into the following heads: (1) the betrayal (xviii. 1-11), (2) the Jewish trial (12-17), (3) the Roman trial (xviii. 28-xix. 16), (4) the death and burial (17-42). In this and the remaining portions of the Gospel the narrative style preponderates, with evident marks that the writer was an eye-witness, who clearly sets forth the voluntariness of Christ's sufferings (xviii. 4, 8, 11, 36, xix. 28, 30); the fulfilment of a divine plan in Christ's sufferings (xviii. 4, 9, 11, xix. 11, 24, 28, 36, 37); the majesty which shines through Christ's sufferings (xviii. 6, 20-23, 37, xix. 11, 26, 27, 30). Thus the narrative becomes explanatory of earlier words which point to the end (x. 17, 18, xiii. 1, 31).

The Evangelist, preserving the character of the Gospel to the end, gives the record of resurrection and threefold manifestation of Christ (xx.). The chapter naturally divides itself into (1) the first evidences of the resurrection (1-10), (2) the manifestation to Mary of Magdala (11-18), (3) the

manifestation to the ten and others (19-23), (4) the manifestation to Thomas and others (24-29), the conclusion and purpose of the Gospel (30, 31). The account of the resurrection is not intended to be complete, but embodies a series of typical scenes selected to represent spiritual truth; yet true to the narrative, with undivided characters marked by singular distinctness. The traits which distinguish Peter, John, Thomas, and Mary of Magdala are not only clear in themselves, but are in harmony with what is told of the four elsewhere.

The Epilogue (xxi.) is peculiar to John's Gospel. It falls into the following parts: (1) the manifestation to the seven and the miraculous draught of fishes (1-14), (2) the commission to Peter and prediction as to his death (15-19), (3) the misunderstood saying respecting the Evangelist (20-23) and (4) the concluding note (24, 25). It has been affirmed that when John had written chapter xx., he had no intention of narrating any more "signs," but afterwards added the remaining chapter (xxi.) in order to give an exact and full account of Christ's words respecting himself, about which there had been serious misunderstanding. That this might be made clear the Apostle gives in detail the circumstances which led to what was spoken.

VII. IMPORTANT FEATURES.

The composition of the Fourth Gospel brings out many important features which should here receive attention, and may be thus noted:

a. *The Truth and the Witness.* Christianity not only claims to be "the Truth," but Christ declares himself as "the Truth" (xiv. 6). The message of the Gospel is "the Truth." This title is not found in the Synoptics, the Acts or the Apocalypse, but occurs in the Catholic Epistles (James v. 19, 1 Peter i. 22, 2 Peter ii. 2) and in the Epistles of St. Paul (2 Thess. ii. 12, 2 Cor. xiii. 8, Eph. i. 13, etc.). It is especially characteristic of the Gospel and Epistles of St. John. According to the teachings of St. John, Christ is the revelation of the Father, and

the perfect pattern of life, expressing not only in word but also in act the absolute law of love (xiii. 34). In the presence of Pilate he revealed the object of his coming to be a "witness to the truth" (xviii. 32) and this was a permanent fact. "The Truth" was among men but unrecognized, but in him it was made manifest. There were some "who were of the Truth," drawing, in some sense, their power of life from it. Christ maintains this "Truth" and makes known its fulness. The "Truth came through him" (i. 17); his teaching was "the Truth" (viii. 40); he is himself "the Truth" (xiv. 6). This work is carried on by the Spirit (xvi. 13) which is sent by the Father (xiv. 26). Under this aspect the Spirit, like Christ, is the Truth which he makes known (1 Jno. v. 6). The Spirit, as the Spirit of Truth, brings "the Truth" into direct communication with man's spirit (xiv. 17, xv. 26, xvi. 13), and "the Truth" becomes an inward power in the believer (1 Jno. i. 8). The reception of the Truth brings freedom (viii. 32), because Truth is related to the laws of our being. By the Truth we are sanctified (xvii. 17). It would then appear to be a direct argument that the apostolic conceptions of Christianity, or the divine truth, are in nowise antagonistic to the highest responsive chord of the human soul. Truth is the light and the human aspirations are to be kept in unison with it.

The message conveyed by St. John in his Gospel is "the Truth" which, by various forms of witness, is commended to men. The witnesses to Christ are manifold, and in due succession are set forth as, 1, the witness of the father, 2, the witness of Christ himself, 3, the witness of works, 4, the witness of Scripture, 5, the witness of the Baptist, 6, the witness of the disciples, and, 7, the witness of the Spirit.

1. The witness of the Father must be the highest and most conclusive of all, for He is the source of all things. Christ appeals to the Father as the proper witness of himself: "I receive not testimony from man. . . . The Father himself which hath sent me, hath borne witness of me" (v.

34, 37); "If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true" (*vs.* 31, 32); "The Father that sent me beareth witness of me" (*viii.* 18.) The witness of the Father is continuous, present and abiding, and reposes upon the conception of God as the Father, thus standing in the paternal relation to all men. The Son expresses the Fatherhood of God absolutely. As such man can recognize the witness as supremely authoritative.

2. The witness of Christ reposes on a conscious fellowship with God: "I and the Father are one" (*x.* 30); on an absolute knowledge of divine things (*iii.* 11, 32); on a divine mission seen in its totality (*viii.* 14). The power of Christ as a witness is derived from his character and the nature of his teachings. To this must be added man's affinity to truth which is found perfectly exhibited in Christ, illustrated in the familiar image that his sheep "know his voice" (*x.* 4). The end of all which is, "He that believeth on the Son of God hath the witness in himself" (*1 Jno.* v. 10).

3. The witness of works is addressed to man's moral consciousness, and consequently becomes special and limited in its form. Thus Christ said, "I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me" (*v.* 36). In his works men could see the tokens of his real nature and authority, for they bore witness concerning him (*x.* 25). John does not draw the line between such "works" as were natural and those belonging to the supernatural. All these works, whether of power or of love, wrought on the body or on the spirit, had the same office and end. The works were "signs" (*vi.* 26), but secondary to his teachings (*xiv.* 11, *xv.* 22).

4. Christ necessarily bore a direct relation to the past. The Hebrew prophets had foreshadowed his coming, and the Jewish people looked for a Messiah. "Search the Scriptures; for in them ye think ye have eternal life: and they are they

which testify of me. And ye will not come to me, that ye might have life" (v. 39, 40). According to the writings of Moses and the prophets he was the goal and fulfilment of immemorial hopes. Without him the Old Testament is a riddle; but with him a strong and intelligent witness.

5. In John the Baptist the Old Testament found a final expression for the latest of the prophets. His position was unique. He "came for a witness, to bear witness of the Light, that all men through him might believe" (i. 7). His witness was such as to attract and arrest (v. 35), and served to prepare the way for that which should follow. The witness was an accommodation to the moral condition of those who came under his influence. It was the attestation of a personal conviction based upon specific proof. "Ye sent unto John, and he bare witness unto the truth" (v. 33). The Baptist recognized his own character and mission (i. 23), and by the sign (v. 32) made known unto him understood who was the Christ. He lived in the severest form of Judaism, but knew the universality of that in which Judaism should be crowned.

6. The witness of the disciples was in various degrees that of intercourse with Christ, and consequently a testimony to facts. "Ye also shall bear witness, because ye have been with me from the beginning" (xv. 27). "He that saw it bare record" (xix. 35). "This is the disciple which testifieth of these things, and wrote these things" (xxi. 24). The witness of the disciples is that of actual hearers and observers.

7. The mission and person of Christ were not understood so long as he dwelt among his disciples. It was necessary that he should be withdrawn from their immediate presence that they might be able to receive the full revelation and contemplate his nature. The Spirit becomes an interpreter as well as a witness. "When the Paraclete is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me" (xv. 26). This is the witness that continually unfolds the significance of Christ and his mission, and keeps alive the

yearning for a better life. The Spirit takes of that which is Christ's and declares it (xvi. 14). As St. John says, "It is the Spirit that beareth witness, because the Spirit is truth" (1 Jno. v. 6).

On surveying the subject, to which the Apostle appeals in his Gospel, it will be seen that these various types of witnesses cover the whole range of religious truth, both internal and external. The witness of the Father and Christ is internal and rests upon that correspondence of the Gospel which exists with the absolute idea of the divine which reposes in man. The witness of works and of Scripture is external and historical, and draws its force from signs and such predictions which had not previously been fulfilled. The witness of the Baptist and the disciples was personal, and found in the declaration of what men know the Gospel to be. While the witness of the Spirit is internal, yet it is to the believer the crown of assurance and the pledge of the triumph of Truth.

b. *Light and Glory.* The words Light and Glory, which also characterize John's Gospel, to a certain extent, correspond with the Witness and the Truth. The Witness becomes effective through Light, and the Truth is revealed in Glory. The Word as Light visited men (ix. 5) before the Incarnation (i. 9); at the Incarnation (viii. 12, xii. 46, iii. 19-21), and he still comes (xiv. 21); even as the Spirit who still interprets His name (xiv. 26, xvi. 13).

St. John regards revelation in nature, in conscience and in history as but parts of one harmonious plan, and the understanding of revelation depends upon the abiding of the divine word within (v. 37). The condition of illumination is Love (xiv. 22-24); and the object, or end of Christ's coming, was that believers should move in a new realm of life (xii. 46), and become sons of light (v. 36), and as the last issue of faith, "have the light of life" (viii. 12).

Christ, as "the Light of the world," is seen to be the manifested glory of God. This truth the Apostle gives at

the outset: "The Word was made flesh and dwelt among us, and we beheld his glory as the glory of the only begotten of the Father" (i. 14). The very beginning of Christ's signs was a manifestation of his glory (ii. 11). The glory of the Son was not of his own seeking (viii. 50), but wholly the expression of the Father's will (v. 54). And Christ, by conforming to the will of the Father, glorified the Father upon earth (xvii. 4), wherein he was also glorified himself (v. 10). The glory of Christ, in a true sense, was also the glory of God. "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (xi. 4). And so the revivification of Lazarus was a vision of "the glory of God" (v. 40), as producing faith in Christ (v. 42). The historic work of Christ was the glorification of "the name" of the Father (xii. 28). When the crisis was past, "Jesus said, Now is the Son of man glorified, and God is glorified in him" (xiii. 31).

The thought of Christ's glory must be extended beyond his Incarnation, for he had glory with the Father "before the world was" (xvii. 5); and when the prophet Isaiah looked upon "the Lord sitting upon a throne, high and lifted up" (Isa. vi. 1), he saw the glory of Christ (xii. 41).

As the glory of the Son is extended backward, so also is it to be realized by men in future ages. His kingdom is the rule or reign of righteous in the human heart. The believer is invited to petition the Father in his name (xiv. 13); and their fruitfulness, already regarded as attained, is a source of this glory (xv. 8). Also, one of the chief offices of the Spirit is to glorify Christ (xvi. 14).

c. Judgment and Life. Judgment is used as a contrast of salvation, or "Life." "He that believeth on him is not condemned" (iii. 18). He has "passed from death unto life" (v. 24). Christ has life (i. 4, v. 26), and his words are life (vi. 53). He gives life to men (iii. 15, v. 40, vi. 40, x. 10, 28, xvii. 2). He is "the Life" (xi. 25, xiv. 6) and the "bread

of life" (vi. 33, 35, 48, 51). Eternal life is the knowledge of the Father and the Son (xvii. 3), and he that is united with Christ hath "eternal" life as a present possession (iii. 36, v. 24, vi. 47, 54); otherwise he can not have life (vi. 53.) We live with the Father is living by Christ (v. 57). "Because I live, ye shall live also" (xiv. 19). The true believer sustains a vital connection with the Father and the Son, and, therefore, he has passed beyond judgment or condemnation. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (iii. 19); and by contrast the unbeliever is convicted from within: He "hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (xii. 48). "God sent not his son into the world to condemn the world; but that the world through him might be saved" (iii. 17). "I came not to judge the world, but to save the world" (xii. 47).

While judgment is realized as fulfilled in the actual circumstances of life, as is fully taught in the above quotations, yet there is a sense in which judgment belongs to Christ, and he satisfies its utmost ideal, because it reposes upon adequate knowledge. Hence it is recorded, the Father "hath committed all judgment unto the Son" (v. 22); "For judgment I am come into this world" (ix. 39); "I judge no man. And yet if I judge, my judgment is true" (viii. 15, 16); "As I hear, I judge: and my judgment is just" (v. 30).

There is a striking contrast between these passages, and their harmony must be visible. Spiritual judgment is involved in the rejection of Christ's revelation. The will of the Savior was to unite men to himself, in order that they might enjoy spiritual life, and thus be near to the Father. When they rejected and stood away from him, he judged them, which was a condemnation. His teachings developed both belief and unbelief, according to the character of his hearers. Whatever might be the result the message must be de-

livered: "He that sent me is true; and I speak to the world those things which I have heard from Him" (viii. 26).

Judgment, in one sense, like the gift of life, is immediate. It belongs to an actual relation (iii. 18) and with it carries its final consequences, which is regarded as continuing into the future. Meanwhile the process of redemption is going on, "for as the Father hath life in himself, so hath he given to the Son to have life in himself" (v. 26). The Lord has ample authority to accomplish his mission effectually. The Father hath imparted to him power to quicken the spiritually dead to newness of life (v. 21); and to impose on unbelievers the just penalty for their unbelief (*vs.* 22, 27). The result of faith in the Gospel is spiritual life; as a necessary consequence men must remain in death so long as they remain in unbelief; yet the kingdom of God was now instituted, under which all the spiritually dead should be aroused to spiritual life (*vs.* 24, 25, 28, 29). All of this Jesus should accomplish in the name and by the authority of the Father. Therefore he was entitled to be honored as the Father's representative (*vs.* 19, 20, 23, 30). In the divine dispensation Christ does not seek to assert and vindicate his supremacy; for "there is One that seeketh and judgeth" (viii. 50).

The idea of Divine action is never lost sight of in the Scriptures. The eternal necessity of judgment is set forth, and its historical execution is recognized as belonging to the Son, inasmuch as it was committed by virtue of his mission. "The Father judgeth no man, but hath committed all judgment unto the Son" (v. 22). The Father "hath given him authority to execute judgment, because he is the Son of Man" (v. 27). His judgment thus becomes essentially united with his complete sympathy with human nature. This sympathy finds expression always and every-where.

The question of faith and unbelief forms a very important part of St. John's Gospel. Faith in Christ is made the condition of eternal life (i. 12, vi. 40). To produce this faith

was the object in writing the Gospel (xx. 31), and the narrative marks in typical crises its progress and development.

VIII. THE STYLE.

The style of the Gospel and of St. John's First Epistle are unique. Any reader can not help but notice it; but the ablest critic can not give it a satisfactory analysis. Ever since Dionysius of Alexandria (A. D. 250) wrote his masterly criticism of the differences between the Fourth Gospel and the Apocalypse (Eusebius' *Eccl. Hist.* vii. xxv.), it has, for the most part, been assumed that the Gospel was written in very pure Greek, consequently free from all barbarous, irregular, or uncouth expressions. The term "very pure Greek" as applied to the Gospel is misleading. It is in pure Greek only in the sense of its simplicity.

Elegant, idiomatic, classical Greek it is not. It is free from blemishes because it avoids idioms and intricate constructions. The grammar is the same as that which is common to almost all languages. It is strong in its very simplicity; for the characteristic marks of its separate sentences are directness, circumstantiality, repetition and personality. Its thoughts and sentences are grouped together in a corresponding manner. The sequence of its reasoning is not always wrought out, but left for sympathetic interpretation.

In pointing out the peculiarities of the style recourse will be had to its presentation by divisions. The first, *a*, idea being its *extreme simplicity*. The clauses and sentences are not made to depend one upon the other, but are joined by simple conjunctions, as, "In him was life, and the life was the light of men" (i. 4). Even where a strong contrast is indicated a simple "and" is preferred to "nevertheless" or "notwithstanding;" "He came unto his own, and his own received him not" (v. 11). In passages of great solemnity the sentences are placed side by side without even a conjunction; "Jesus answered . . . Pilate answered . . . Jesus answered" (xvii. 34-36). The words of others are given di-

rect and not by oblique oration. This characteristic may be illustrated in any of the detailed incidents of the narrative: "This is the record of John, when the Jews sent . . . to ask him, Who art thou? And he confessed . . . I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not" (i. 19-21). Again, "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, this is the Christ. But some said, Shall Christ come out of Galilee? (vii. 40, 41). This directness of construction is so universal in the Gospel that only one example of an oblique sentence has been noted (iv. 51), where it should read, "His servants met him, saying, that his son lived" (as in the "New Revision"), and not "met him and told him, saying, Thy Son liveth" (as in the Authorized). On the other hand the common oblique reading "that he should ask who it should be of whom he spake" (xiii. 24) must give way for "and saith unto him, Tell us who it is," the reading now preferred.

Belonging to the same method, we find the illustrative details added parenthetically or as distinct statements, and not wrought into the texture of the narrative (iv. 6, vi. 10, x. 22, xiii. 30, xviii. 40).

b. The simple co-ordination of sentences and avoidance of relatives and dependent clauses involves *frequent repetition*: and even where a repetition is not necessary it is employed for the sake of close connection and emphasis. Repetitions are singularly marked in the record of dialogues, in which the persons are constantly brought into prominence. Sentence after sentence begins with "Jesus said," "the Jews said," and similar ones, so that, in sharp contrast, the characters are kept clearly present to the mind (ii. 18, iv. 7, viii. 48, x. 23). This usage exhibits the personality of John's narrative: and is further illustrated by the frequency with which he introduces a demonstrative pronoun in order to call back the subject, when a clause has intervened between the subject and the verb. Sometimes the pronoun of present reference

is employed: "He that abideth in me, and I in him, the same bringeth forth much fruit" (xv. 5). Sometimes, which is the more characteristic usage, he employs the pronoun of remote, isolated reference: "He that entereth not by the door . . . the same is a thief and a robber" (x. 1).

The frequency with which St. John uses the personal pronouns, and especially of the pronoun of the first person, is a feature of the same kind. The Lord's teachings depend, in his discourses, upon a careful recognition of the emphatic reference to his undivided personality. "If I judge, my judgment is true; for I am not alone, but I and the Father that sent me" (viii. 16).

c. St. John frequently *points out a sequence* in fact or in thought, although he connects his sentences so simply, and sometimes merely places them side by side without conjunctions. His two most characteristic particles are "therefore" and "in order that." The Greek word (*οὖν*) translated "therefore" occurs two hundred and two times and in the Authorized version is translated "therefore" sixty-four times, and as thus used is found almost exclusively in narrative, and points out that one fact is a consequence of another, sometimes in cases where this would not have been obvious; "Jesus came again into Cana of Galilee" (iv. 46), because of the reception he had previously received there. The frequent use of "therefore" points to the conviction that nothing happens without a cause, consequently the frequent use of "in order that" points to the belief that nothing happens without a purpose. The Greek particle (*ἵνα*) occurs in John's Gospel one hundred and forty-five times, and is used not only where some other construction would have been suitable, but also where some other construction would appear to be more desirable; "I am not worthy *to* unloose" (i. 27), "My meat is *to* do the will" (iv. 34), "This is the work of God *that* ye believe" (vi. 29), "Who did sin, this man, or his parents, *that* he was born blind" (ix. 2), "It is expedient for you *that* I go away" (xvi. 7). This is a favorite construction of St. John,

who uses it to point out the working of the Divine purpose and also of the fulfilment of prophecy (xviii. 9, xix. 24, 28, 29). The elliptical expression "but that" is not uncommon; "Neither hath this man sinned, nor his parents; but that" etc. (ix. 3).

This multiplication of simple elements produces in the end an effect of imposing grandeur; and thus whole sections of the work are marked by this method of directness and simplicity.

d. In some cases the repetition leads to a perfect poetic *parallelism*. John was full of the spirit of Hebrew poetry, and its essentials run through the whole record, both in its general structure and in the structure of its parts. Each incident and discourse presupposes what has gone before and adds to the result something new. "The servant is not greater than his lord; neither he that is sent greater than he that sent him" (xiii. 16); "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid" (xiv. 27.) Sometimes the parallelism is antithetic, and the second clause denies the opposite of the first; "He confessed, and denied not" (i. 20); "I give unto them eternal life: and they shall never perish" (x. 28).

e. *Minuteness of detail* is another peculiarity, which also is of Hebrew origin. St. John uses two or three words in stating the details of an action instead of summing the whole action in one word: "They asked him and said" (i. 25); "John bare record, saying" (v. 32); "Then cried Jesus in the temple as he taught, saying" (vii. 28). The phrase "answered and said" occurs in this Gospel thirty-four times, and only two or three times in the Synoptics, where it is "having answered said," or "answered saying."

f. St. John's favorite *words and phrases* also bear special mention. "Abide" especially in the phrases expressing abiding on one another; "believe on" a person; "true" as opposed to lying, and "true" as opposed to spurious, "truly" and "truth;" "witness" and "bear witness;" "the darkness"

of moral darkness; "the light," of spiritual light; "life;" "love;" "eternal life;" "in frankness" or "openly;" "keep my word;" "manifest;" "the Jews," of the opponents of Christ; "the world," of those alienated from Christ. The following words and phrases are used only by St. John: "the Paraclete" or the "Advocate," of the Holy Spirit; "the Word," of the Son; "only-begotten," of the Son; "come out from God," of the Son; "lay down my life," of Jesus Christ; "Verily, verily;" "the ruler of this world;" "the last day." This apparent sameness of phraseology produces throughout an impressive emphasis. It is probable that as the Evangelist made this record when old, he has given the utterance of others in his own language, at least in part, though scarcely when giving (xviii. 38) the answer of Pilate.

This part of the discussion is further illustrated in the appended comparison. The left hand column gives the language of the Evangelist, the right gives that of others as reported by him. The latter is the reported language of Jesus, except where the name of another is subjoined.

Epistle I.

- i. 6. We . . . do not the truth.

TRUTH AS A DESIGNATION OF CHRISTIANITY, CHRISTIAN TEACHING, CHRISTIAN SPIRIT, RELIGIOUS DISPOSITION, ETC.

- i. 8. *The truth* is not in us.

- ii. 4. In this man *the truth* is not.

21. Because ye do not know *the truth*.

21. No falsehood is of *the truth*.

- iii. 19. By this we know that we are of *the truth*.

- iv. 6. Whoever knows God hears us, he who is not of God does not hear us. By this we know the spirit of the(?) *truth* and the spirit of error.

- v. 6. The spirit is *the truth*.

Epistle II.

1. Whom I love in [the?] *truth*.

1. Who have known *the truth*.

2. On account of *the truth*.

4. Walking in (the) *truth*.

Gospel.

- iii. 21. Whoever does *the truth*.

TRUTH AS A DESIGNATION OF CHRISTIANITY, CHRISTIAN TEACHING, CHRISTIAN SPIRIT, RELIGIOUS DISPOSITION, ETC.

- iv. 23. The true worshippers shall worship the

Father in spirit and in *truth*.

24. They . . . must worship him in spirit and in *truth*.

32. You shall know *the truth*.

32. *The truth* shall make you free.

40. Who have spoken to you *the truth*.

44. He doth not stand fast in *the truth* because *truth* is not in him.

45. Because I speak *the truth*.

- xiv. 6. I am the way and *the truth* and the life.

17. The spirit of *the truth*, which the world can not receive.

- xv. 26. When the Paraclete shall come . . . the Spirit of *the truth* . . . he will bear witness.

Epistle III.

1. Whom I love in [the ?] *truth*.
3. Bearing testimony to thy *truth*.
3. That you walk in [the] *truth*.
4. That I may hear of my children walking in (the) *truth*.
8. That they may be fellow-laborers for the *truth*.
12. Demetrius has testimony from all and from the *truth* itself.
- Gospel.
 - i. 14. Full of favor and of *truth*.
 17. Favor and the *truth* came by Jesus Christ.

II. COMBINATIONS OF THE WORD "OF" (εξ).

OF THE TRUTH.

Epistle I.

- ii. 21. No lie is of the *truth*.
- iii. 8. He that committed sin is of the *devil*.
- iii. 10. Whosoever doeth not righteousness is not of *God*.
- iv. 1. Try the spirits whether they are of *God*.

Gospel.

- xviii. 37. Whoever is of the *truth* hears my voice.
- OF THE DEVIL.
 - viii. 44. You are of your father the *devil*.
- OF GOD.
 - vii. 17. He shall know of my teaching whether it be of *God*.

xvi. 13. When the Spirit of the(?) *truth* shall come, he will lead you into all the(?) *truth*.

xvii. 17. Sanctify them through thy *truth*.

17. Thy word is *truth*.

19. That they may be sanctified by *truth*.

xviii. 37. That I might bear witness to the *truth*.

37. Whoever is of the *truth* hears my voice.

38. What is [this] *truth*?—PILATE.

6. We are of God . . . whoever is not viii. 47. Whoever is of God . . . you are not of God.

OF THE WORLD.

- iv. 5. They are of the world.
- viii. 23. You are of this world, I am not of this world.
- 5. Therefore speak they of the world.
- iii. 31. He that is of the earth . . . speak-eth of the earth.

III. WALK IN DARKNESS.

Gospel.

- Epistle I.
- i. 6. If we . . . walk in darkness.
- iii. 12. He who followeth me, will not walk in darkness.
- ii. 11. He that hateth his brother . . . walk-eth in darkness.
- xii. 35. He who walks in darkness.

IV. ABIDE IN (μένειν ἐν) GOD OR CHRIST.

ESPECIALLY WITH RECIPROCAL EXPRESSION OF GOD OR CHRIST ABIDING IN MAN.

Gospel.

- Epistle I.
- ii. 6. He that saith he *abideth* in him.
- vi. 56. Whoso eateth my flesh and drinketh my blood *abideth* in me and I in him.
- 24. You shall *abide* in the Son and in the Fa-ther.
- xiv. 10. The Father who *abideth* in me.
- xv. 4. *Abide* in me and I in you.
- 27. You shall *abide* in him.
- 28. *Abide* in him.
- 4. Neither can you bear fruit except you *abide* in me.
- iii. 6. Whoso *abideth* in him.

24. He that keepeth his commandments *abideth* in him and he in him.
 24. Hereby we know that he *abideth* in us.
 iv. 12. If we love one another, God *abideth* in us.
 13. We *abide* in him and he in us.
 15. God *abides* in him and he in God.
 16. He *abides* in God and God in him.

5. He that *abideth* in me and I in him.

xv. 6. If any man do not *abide* in me.

7. If you *abide* in me and my sayings *abide* in you.

V. OTHER USES OF "ABIDE IN."

Epistle I.

ii. 10. He . . . *abideth* in the light.

14. The word of God *abideth* in you.

24. Let that *abide* in you which you have heard from the beginning.

27. The anointing . . . *abideth* in you.

iii. 9. His seed *abideth* in him.

14. *Abides* in death.

15. No murderer hath eternal life *abiding* in him.

17. How *abideth* the love of God in him.

iv. 16. Whosoever *abideth* in love.

Epistle II.

2. The truth that *abides* in us,

Gospel:

v. 38. Have not his word *abiding* in you.

viii. 31. If you *abide* in my word.

xii. 46. That whosoever believeth on me should not *abide* in darkness.

xv. 4. As the branch can not bear fruit except it *abide* in the vine.

9. *Abide* in my love.

10. You shall *abide* in my love.

10. I . . . *abide* in his love.

11. That my joy might *abide* in you.

9. Whatsoever abideth not in the teaching of Christ.
9. Whosoever abideth in the teaching of Christ.

VI. TO KNOW GOD, TO KNOW CHRIST.

- Epistle I.
- ii. 3. Hereby do we know that we *know him*.
 4. He that saith, I *know him*.
 13. Fathers, because you have *known him*.
 13. Because you have *known him*.
 - iv. 6. He that *knoweth God*.
 7. Every one that loveth . . . *knoweth God*.
 8. He that loveth not, *knoweth not God*.
 - v. 20. That we may *know him* that is true.
- Gospel.
- x. 15. As the Father *knoweth me*, even so *know I the Father*.
 9. Hast thou not *known me*.
 - xvi. 3. Because they have not *known the Father*.
 - xvii. 3. That they may *know thee* . . . and *Jesus Christ*.
 25. The world hath not *known thee*, but I have *known thee*.

VII. TO SEE GOD, TO SEE CHRIST.

- Gospel.
- i. 18. No one hath ever *seen God*.
- Epistle I.
- iv. 20. *God*, whom he hath not *seen*.
- Gospel.
- vi. 46. Not that any one has *seen the Father* except he who is from God; he has *seen the Father*.

iii. 6. Whosoever sinneth hath not *seen him* xiv. 9. He who has *seen me* has *seen the Father*,
(Christ); (*i. e.*, hath not been conver-
sant with his spirit).

Epistle III.

11. He that doeth evil hath not *seen God*.

VIII. LAY DOWN LIFE ($\psi\upsilon\chi\eta\nu\tau\theta\acute{\iota}\nu\alpha\iota$).

Epistle I.

iii. 16. He *laid down his life*.

Gospel.

x. 11. The good shepherd *lays down his life*.

17. Because I *lay down my life*.

18. I *lay it down* . . . I have authority
to *lay it down*.

xv. 13. That any one should *lay down his life*.

IX. COMBINATIONS OF "HAVE."

TO HAVE LIFE, OR ETERNAL LIFE.

Epistle I.

iii. 15. No murderer *hath eternal life* abiding in
him.

v. 12. He that *hath* the Son *hath life*.

12. He that *hath* not the Son *hath* not *life*.

13. That you may know that you *have eternal*
life.

Gospel.

iii. 15. Should not perish, but have *eternal life*.

16. Should not perish, but *have eternal life*.

36. He that believeth on the Son *hath eter-
nal life*.—JOHN THE BAPTIST.

v. 24. He that heareth my word . . . *hath*
eternal life.

30. In them you think you *have eternal life*.
 40. That you might *have life*.
 vi. 40. That every one who seeth the Son . .
 . . may *have eternal life*.
 47. He that believeth on me *hath eternal life*.
 54. Whoso eateth my flesh . . . *hath*
 eternal life.
 x. 10. I am come that they might *have life*.

TO HAVE SIN.

Gospel.

- ix. 41. You would *have no sin*.
 v. 22. They *had not had sin*.
 24. They *had not had sin*.
 xix. 11. He that delivered me unto thee *hath the*
 greater sin.

TO HAVE THE FATHER, TO HAVE GOD, TO HAVE THE SON, ETC.

Epistle I.

- v. 12. He that *hath the Son*, etc.
 12. He that *hath not the Son of God*.

Epistle II.

9. Whosoever transgresseth . . . *hath*
 not God.

9. He that abideth in the doctrine . . .
hath both the *Father* and the *Son*.

X. OVERCOME (νικάω) THE WORLD, THE WICKED ONE.

Epistle I.

Gospel.

- v. 4. Whatsoever is born of God *overcometh the world*. xvi. 33. I have *overcome the world*.

5. Who is he that *overcometh the world*.

- ii. 13. You have *overcome the wicked one*.

14. You have *overcome the wicked one*.

- iv. 4. You . . . have *overcome them*.

XI. LIGHT (φῶς).

AS A DESIGNATION OF CHRIST, CHRISTIANITY, OR OF ANY MANIFESTATION OF GOD, ETC.

Epistle I.

Gospel.

- ii. 5. God is *light*, and in him is no darkness at all. iii. 19. *Light* is come into the world, and men loved darkness rather than *light*.

- ii. 8. The darkness is part; and the true *light* now shineth.

9. He that saith he is in the *light*, and hateth his brother, is in darkness even until now.

10. He that loveth his brother abideth in the *light*.

20. For every one that doeth evil hateth the *light*, neither cometh to the *light*.
21. But he that doeth truth cometh to the *light*.

- viii. 12. I am the *light* of the world: he that followeth me shall not walk in darkness, but shall have the *light* of life.

Gospel

- i. 4. The life was the *light* of men.
- 5. And the *light* shineth in darkness.
- 7. To bear witness of the *light*.
- 8. He was not that *light*, but was sent to bear witness of that *light*.
- 9. That was the true *light*, which lighteth every man that cometh into the world.
- ix. 5. I am the *light* of the world.
- xi. 9. If any man walk in the day . . . he seeth the *light* of this world.
- 10. But if a man walk in the night he stumbleth, because there is no *light* in him.
- xii. 35. Yet a little while is the *light* with you. Walk while you have the *light*.
- 36. While you have *light*, believe in the *light*, that you may be the children of *light*.
- 46. I am come a *light* into the world, that whosoever believeth on me should not abide in darkness.

XII. AFFIRMATION AND NEGATION.

Epistle I.

- i. 5. God is light and in him is no darkness at all.
- 6. We lie and do not the truth.
- 8. We deceive ourselves, and the truth is not in us.
- ii. 4. He . . . is a liar, and the truth is not in him.
- Gospel.
- iii. 20. Every one that doeth evil hateth the light, neither cometh to the light.
- v. 24. He . . . hath eternal life, and shall not come into condemnation.
- vii. 18. The same is true, and no unrighteousness is in him.

10. He . . . abideth in the light, and there is none occasion of stumbling in him.
27. The same anointing . . . is truth and is no lie.
28. We may have confidence and not be ashamed.

Gospel.

- i. 3. All things came into being through it, and without it not one thing came into being.
20. He confessed and denied not.

XIII. ANTITHESIS: NOT, BUT (*ὁὐκ ἀλλὰ*).

Epistle I.

- ii. 2. *Not* for ours only, *but* also, etc.
7. I write *not* a new commandment . . . *but* an old one.
21. I have *not* written unto you because ye know not the truth, *but* because ye know it.
- iii. 18. Let us *not* love in word, neither in tongue, *but* in deed and in truth.
- iv. 1. Believe *not* every spirit, *but* try the spirits.

Gospel.

- iii. 17. God sent *not* his son into the world to condemn the world, *but* that, etc.
28. That I said I am *not* the Christ, *but* that I am sent before him.—JOHN THE BAPTIST.
- iv. 14. Whosoever drinks of the water that I shall give him, shall *not* thirst forever, *but*, etc.

- xvi. 20. Now speakest thou plainly and speakest no proverb.—DISCIPLES.
30. Now are we sure that thou knowest all things and needest not that any man should ask thee.—DISCIPLES.

10. *Not* that we loved God, *but* that he loved us.
18. There is *not* fear in love, but perfect love casteth out fear.
- v. 6. *Not* by water only, *but* by water and blood.
18. Whosoever is born of God sinneth *not*, *but* he that is begotten of God keepeth himself.
- Gospel.
 - i. 8. He was *not* that light, *but* was sent to bear witness of that light.
- v. 22. The Father judgeth *no* man, *but* hath committed, etc.
30. I seek *not* mine own will, *but*, etc.
34. I receive *not* testimony from man, *but*, etc.
- vi. 32. Moses gave you *not* that bread from heaven, *but*, etc.
38. *Not* to do mine own will, *but* the will of him that sent me.

It should be observed that the expression "abide in," sometimes translated "remain, continue, or dwell in," is not uncommon as the designation of physical residence in a place. Moreover, its figurative use is not entirely peculiar to St. John, for there are four passages in St. Paul's writings, *i. e.*, 1 Cor. vii, 20, 24, abide in the calling; 1 Tim. ii. 15, if they *continue (abide) in* faith, charity and holiness; 2 Tim. iii. 14, abide in the things which thou hast learned—which are analogous to some, though not to all of the above expressions. The frequency, however, and some forms of the figurative use, are peculiar to St. John. And in his Gospel alone do we find it in the reported language of the Savior. In the Synoptics there is but one instance of its use by the Savior, and that in the physical sense: Luke x. 7, "in the same house remain (abide)."

The characteristics which have been above treated, combined in St. John's Gospel, stand alone in Christian literature, as its author must always stand alone among Christian teachers. The book was the work of one who for three score years and ten labored most efficiently as an Apostle. When a lad he was called to follow the Baptist, and by him was soon transferred to the Christ, and in all probability was the first who from his youth up was a Christian. No man could have been found better able to grasp and state in their true proportions and with fitting impressiveness the great truths of the Christian faith. His manner of life and environments were eminently calculated to fit him for such a wonderful production. Commencing at an early stage of his existence the Gospel found an unobstructed path, and consequently experienced no sudden wrench from deep-seated prejudices. Nor had he the trying excitement of wandering abroad over the face of the earth, like most of the Twelve. He remained at his post in Ephesus, directing, teaching, meditating; until at last, when fully ripe, the fruit was given to the Church in the fulness of its power and beauty, and is preserved for the generations to profit by its lessons.

IX. HISTORICAL EXACTNESS.

It has been demonstrated, in previous sections, that the Fourth Gospel was intended to and does fulfill a profound, and beneficent purpose. It has been wrought with singular symmetry, and by careful examination it may be shown to reveal the presence of an informing idea throughout its details. From beginning to its close it is true to the one conception that formed it. It is not, nor does it pretend to be, a complete exposition of the incidents in the life of Christ. Some features of his work which were very prominent are not preserved; nor from it can there be put together a complete picture of Jesus of Nazareth as he went about teaching and healing. So far as this Gospel is a biographical sketch, it must be regarded as confined to certain limited aspects of Christ's person, life and works. Whilst these facts must be conceded, yet, on the other hand it is correct to affirm that the literal accuracy of the contents of the Gospel is not in any way prejudiced by the existence of the particular purpose which the Evangelist had in mind. The entire composition is the Apostle's true conception, and his historical illustrations are no less historical because they are illustrations. The writer fulfills his work, in his own language, and according to his own expressed purpose. As has been previously noted the Apostle writes in the hope of creating in others the faith which he holds himself (xix. 35, xx. 31).

St. John's faith, as given in the Gospel, was a special interpretation of all history drawn from a spiritual conception of Jesus Christ. Nor does this idea forfeit his claim to be a truthful historian, because, whilst giving the facts, his eye is turned towards the great central truth, the being of Christ and the object of his mission. This must be sought in the conditions of the historian's work. These conditions include choice of words, combinations and compression. Every record of fact is limited to the record of representative details concerning it. The truthfulness of the historian lies in his

power of selecting such details as best convey to others the true idea of the subject sought to be set forth. To give true impressions is the leading and accurate motive. The literal accuracy of a number of details is no guarantee of the truth of a narrative, only in so far as such details are concerned. The question must be regarded as a whole. It is therefore no disparagement of the strict historical character of the Fourth Gospel that the writer has fulfilled his design of recording such "signs" out of the whole number of Christ's works as he considered the most likely to produce a specific effect.

a. The representative incidents of a narrative must be of *historic exactitude*; not that literal words or phrases must be reproduced of the entire discourse, but the power of the historian must enter into the spirit and give an outline sketch without swerving from the right idea. The thought of the speaker is more important than his words. It is true that the style of the speaker enters largely into his teaching, but is always governed by the drift of his exposition. At times, in order to catch the full meaning, the keen saying or the vivid illustration must be preserved exactly, or the character will be lost.

It is undeniable that the discourses of the Lord, which are peculiar to St. John, for the most part are very brief summaries of elaborate discourses and expositions relating to central topics of faith. From the necessities of the case the writer has condensed his narrative. In this we must trust to the insight and power of the narrator. As a simple example of how a conversation is compressed take that found in xii. 34. Here the question of the Jews turns upon the title "Son of Man," which has not been recorded in the context. The Evangelist has noticed only the fundamental facts. There is another and more complicated example of the compression of an argument (viii. 34). Only the extreme forms are recorded; and the course of words which followed can be determined only by careful thought. In other cases the answers

of the Lord evidently point to detailed expression of feeling or opinion with which the writer was familiar, and which yet he has not detailed (xii. 23, 35). Without any connection of place or time the Apostle gives a general summary of the Lord's judgment on his hearers (xii. 44-50). Apparently this passage is a compendious record and not a literal transcription of a single speech.

These considerations are supplemented by the fact that most of the discourses recorded in this Gospel were spoken in Aramaic. A large and miscellaneous crowd had gathered at Jerusalem, and all were able to understand what was spoken to them "in the Hebrew tongue" (Acts xxi. 40), and by it the favor of the multitude was conciliated. St. Peter must have spoken in an Aramaic dialect in the court of the high priest, and the bystanders not only understood him but noticed his provincialism (Matt. xxvi. 73). In Acts (i. 19) it is said that Aramaic was the proper language of "the dwellers in Jerusalem." The title, Rabboni (Jno. xx. 16), with which Mary addressed the risen Lord was "Hebrew." These indications lead to the conclusion that in intercourse with the inner circle of the disciples Christ used the vernacular Aramaic dialect. Then it would necessarily follow that St. John not only presents a summary of what was said, but also that summary was a translation.

The question might be raised whether or no St. John was capable of summarizing the teachings of the Lord. No one's experience and life could have been more fitted for such a labor. Long experience and contemplation would lead him to correct any misapprehensions. His intellectual ability was certainly great, and his name stands pre-eminently above all others who are favored by the same appellation. There is no valid reason for doubting his ability to choose the best possible method of reproducing the substance.

b. St. John writes with the evident purpose of revealing the *Person of the Lord*, and shows him to be "the Christ," and "the Son of God." Naturally he would record those dis-

courses that have a bearing on his theme. He desired others to see Christ as he had found him to be. This record does not appear to represent examples of the Lord's popular teachings. There is nothing in it which corresponds with the circumstances under which the Sermon on the Mount, or the great group of parables were spoken. On the other hand the private discussions with Nicodemus and the woman of Samaria find no parallels in the Synoptics, and yet they answer to conditions which must have arisen. The other discourses (except those in chapter vi.), which offer some peculiar features were all held at Jerusalem. They were distinctively festival discourses, and addressed to men whose religious emotions and opinions were moved to a greater or less degree by their environments. The festivals commemorated the crises of Jewish history; and the discourses had an intimate connection with the ideas which the festivals represented. So long as the Jewish system remained, this teaching would be unnoticed, or unintelligible. When the Hebrew polity was swept away, then it was possible to apprehend the full significance of the Master's words.

c. St. John presents a clear *advance* and historical *development* in the self-revelation of Christ. The discourses, for the most part, grew out of the circumstances by which they were occasioned. The idea of the Passover (vi.), the Feast of Tabernacles (vii., viii.), the Dedication (x.), represented in the festival discourses, bear the color of the seasons. Also there is a psychological harmony between the words and the hearers for the time being. This is illustrated in the scene by the well of Sychar (iv. 4-42); and the discourse after the healing at Bethesda (v. 19-47).

The progress of the self-revelation of the Lord as recorded by the Evangelist may be given in an illustration which shows the inner harmony of the testimony. Without reckoning the exceptional personal revelations to the woman of Samaria (iv. 26), and to the man born blind (ix. 37), the Lord reveals himself seven times with the formula "I am,"

five times in his public ministry, and twice in the last discourses. The titles will here be only enumerated, for their general connection is obvious.

I am the Bread of life (vi. 35).

I am the Light of the world (viii. 12).

I am the Door of the sheep (x. 7).

I am the good Shepherd (x. 11).

I am the Resurrection and the Life (xi. 25).

I am the Way, and the Truth, and the Life (xiv. 6).

I am the true Vine (xv. 1).

d. The *language* which St. John attributes to different speakers is *distinguishable*, notwithstanding the admitted style of the composition of the Gospel and the compressed form of the utterances as given by the Evangelist. While he deals with one aspect of the truth and uses the same general forms of speech to present the different aspects of the narrative, yet beneath this resemblance there are preserved the characteristic traits of each speaker. The words of the Baptist keep strictly within the limits suggested by the Old Testament. What he says spontaneously of Christ is summed up in the two figures of the "Lamb" and "the Bridegroom." He gives the specific testimony that Jesus "is the Son of God" (i. 34). The language ascribed to the Baptist has its peculiarities. The short answers, "I am not;" "No;" "I am not the Christ" (i. 20), are unlike any thing else in the Gospel, no less than the answer in the words of prophecy (v. 23).

X. THE LAST DISCOURSES.

The last discourses of the Savior offer a unique problem. They belong to an occasion which has no parallel, and delivered under such circumstances as forbid the disciples from understanding their significance at the time. The sayings would be retained because, in that age, the power of the memory was depended on, and sayings of importance were not always reduced to writing. The discourses taken as a whole offer several peculiarities. Three topics are specially

conspicuous: the mission of the Paraclete, the departure and the coming of Christ, the Church and the world. A marked stress is also laid on the moral aspects of Faith.

It was eminently proper that such topics should be the object of instruction at such a time. It is scarcely conceivable that Jesus should not have prepared them by this kind of teaching before his departure. It is also to be observed that the ideas are not made definite by exact limitations. The teachings gain their full meaning from the later history, though they have not been modified by the facts of that history. The promises and warnings remain in their typical forms. When the fall of Jerusalem placed them in their proper light, then they were recorded.

The moral impress of the last discourses is clear throughout. They complete the Sermon on the Mount. Out of Christ's self-sacrifice springs the doctrine of Love (xv. 13, xiii. 34). Christian love is at once the pattern and the foundation of the true relation of man to man. The time had now come when it could be grasped under the influence of the events which were to follow. The three following passages indicate the successive forms under which the principle of Love is inculcated: "If ye love me, ye will keep my commandments" (xiv. 15). "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (v. 21). "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love" (xv. 10). What appears in these texts as a repetition is a vital movement. There is the advance from obedience resting on love to progressive knowledge, and then to a divine certainty of life.

A similar progress is noticed in the four passages which describe the work of the Paraclete: "I will pray the Father, and he shall give you another Paraclete, that he may be with you for ever, even the Spirit of truth; whom the world can

not receive (xiv. 16, 17). "The Paraclete, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (v. 26). "When the Paraclete is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me" (xv. 26). "If I go not away, the Paraclete will not come unto you; but if I go, I will send him unto you. And he when he is come, will convict the world. . . . When he, the Spirit of truth, is come, he shall guide you into all truth" (xvi. 7-13). Step by step the Paraclete is presented: (1) I will ask, another Paraclete; (2) the Father will send in my name; (3) I will send; (4) if I go I will send him. The work is also defined more and more: (1) be with you forever; (2) teach all things . . . that I said unto you; (3) bear witness of me; (4) convict the world, guide into all truth. This subtle correspondence belongs to the fulness of life.

The teaching on the relation of the Church to the world moves forward no less plainly. It is shown that the world is destitute of that sympathy with the divine Spirit which is the necessary condition for a divine revelation (xiv. 17, 22). Afterwards it is foretold that the hatred of the world is natural (xv. 18); and then the hatred is followed out to its consequences (xvi. 1). On the other hand it is promised that the Spirit shall convict the world; and further, Christ declares that he himself has already conquered the world (*vs.* 16, 22).

These examples demonstrate the existence of a real coherence and development of thought in the discourses; although it is difficult to follow the same in detail. A brief outline of the general course which the addresses take, may be useful, in addition to the analysis of the Gospel, previously given, under another section. These discourses form two groups, the discourses in the chamber (xiii. 31, xiv.) and on the way (xv., xvi). The principal thoughts of the first are those of separation from Christ: in the second, of realized union with Christ, and of victory after conflict.

a. *The Discourses in the Chamber* (xiii. 31, xiv.)

1. *Separation, its necessity and issue.* (xiii. 31-38.)
 - a'. Victory, departure, the new Society (31-35).
 - b'. The discipline of separation (St. Peter) (36-38).
2. *Christ and the Father* (xiv. 1-11).
 - a'. The goal and purpose of departure (1-4).
 - b'. The way to the divine (St. Thomas) (5-7).
 - c'. The knowledge of the Father (St. Philip) (8-11).
3. *Christ and the disciples* (xiv. 12-21).
 - a'. The disciples continue Christ's work (12-14).
 - b'. He still works for them (15-17).
 - c'. He comes to them himself (18-21).
4. *The law and the progress of revelation* (22-31).
 - a'. The conditions of revelation (St. Jude) 22-24).
 - b'. The mode of revelation (25-27).
 - c'. Christ's work perfected by his return (28-31).

b. *The Discourses on the Way* (xv., xvi.)

1. *The living union* (xv. 1-10).
 - a'. The fact of union (1, 2).
 - b'. The conditions of union (3-6).
 - c'. The blessings of union (7-10).
2. *The issues of union: the disciple and Christ* (11-16).
 - a'. Christ's joy comes from sacrifice (12-13).
 - b'. The disciples' connection with Christ is by love (14, 15).
 - c'. It is stable as resting on his choice (16).
3. *The issues of union; the disciples and the world* (17-27).
 - a'. Love of Christ calls out hatred of the world (17-21).
 - b'. With this hatred the disciples must contend (22-27).
4. *The world and the Paraclete* (xvi. 1-11).
 - a'. The last issues of hatred, (1-4).
 - b'. The necessity of separation (4-7).
 - c'. The conviction of the world (8-11).
5. *The Paraclete and the disciples* (12-15).
 - a'. He completes Christ's work (12, 13),
 - b'. and glorifies Christ (14, 15).

6. *Sorrow turned to joy* (16-24.).
 - a'. A new relation 61-17).
 - b'. Sorrow the condition of joy (19-22).
 - c'. Joy fulfilled (23, 24).
7. *Victory at last* (25-33).
 - a'. A summary (25-28).
 - b'. A confession of faith (29, 30).
 - c'. Warning and assurance (31-33).

The form of the discourse is changed. The Lord uninterruptedly reveals the new truths till the close, when the disciples no longer speak separately, but, as it were, with a general voice. Under the lines there runs a spiritual connection. The words befit the occasion; and might easily have been preserved by the disciple who was in closest sympathy with the Lord.

CHAPTER IV.

THE CHARACTERISTICS OF THE GOSPEL.

The characteristics of the Fourth Gospel have been either indirectly considered or else important features pointed out in the sections already treated. However, the subject is of such importance as to demand special attention, even at the risk of repetition. There are special leading points which are distinctive features of the Gospel.

I. A SPIRITUAL GOSPEL.

From the time of Clement of Alexandria (A. D. 190) this Gospel has been distinguished as a "Spiritual Gospel" (Eusebius B. VI. c. xiv. 7), because it presents glimpses of the inner life and spirit of the Son of God, while the Synoptics contain the external acts. The narrative of the latter is chiefly composed of Christ's manifold and ceaseless dealings with

men ; in the former we have rather his tranquil and unbroken union with the Father. John's Gospel continually breathes a heavenly atmosphere. In harmony with this characteristic it is natural that it should contain a much larger portion of Christ's words than may be found in the Synoptics. His discourses form the principal part, especially the latter half of the Gospel. The discourses recorded by St. John give more of the spirit of Christ than can be obtained from the Sermon on the Mount. And what is true of Christ, as the central figure, is also true of the numerous characters which give such life and definiteness to St. John's narrative. The principal feature of this consists more in what they say than in what they do. This suggests the following characteristic :

II. THE LIFELIKE GROUPS.

No genius has ever arisen who has been able to create such typical and thoroughly real and lifelike groups and individuals as those represented in the Fourth Gospel. The various individuals are made to sketch themselves with a vividness and precision which has never been equaled, and the same could only have been recorded by one who was an eyewitness and a close observer of men.

Among these groups are the *disciples* who have the constitutional faculty of misapprehending Christ (iv. 33, xi. 12) yet firmly believing on him (xvi. 30) ; his own *brethren* rejecting him seek to dictate a policy for him (vii. 3-5) ; *John's disciples*, with their care and jealousy for the honor of their master (iii. 26) ; the *Samaritans*, who refused the testimony of a woman, but proud to believe from their own experience (iv. 42) ; the fluctuating and divided opinion of the *multitude* (vii. 20, 26, 41) ; the *Jews* claiming to be Abraham's seed, yet seeking to kill the Messiah (viii. 33, 37, 40) ; the *Pharisees* haughtily demanding, "Have any of the rulers or of the Pharisees believed on him?" (viii. 48), and are sneeringly asking, "Are we blind also?" (ix. 40) ; the *chief priests* affirming that Christ's

success would be fatal to the national existence (xi. 48), and declaring to Pilate, "We have no king but Cæsar" (xix. 15).

The sketching of these groups displays a master mind; and the depicting of the conflict and fluctuations between belief and unbelief among the multitude and "the Jews" is indicative of a contemporaneous observer. When the types of individual character are considered the more varied will be the picture. Individuals exemplify both sides in the great conflict, as well as those who wavered between the two. Unfailing in their allegiance are the mother of the Lord (ii. 3-5, xix. 25-27), the beloved disciple on his former master the Baptist (i. 6-37, iii. 23-36), Andrew and Mary of Bethany; Peter believing, falling, yet rising to deeper love (xviii. 27, xxi. 17); Philip passing from eager to firmer faith (xiv. 8); Thomas willing to die with the Lord (xi. 16), then doubting (xx. 25), but returns to implicit faith (v. 28). The sober but uninformed faith of Martha (xi. 21, 24, 27) is earnest, and the passionate affection of Mary of Magdala (xx. 1-18) is given with a master-stroke. Among conversions is the instantaneous conviction of Nathanael (i. 49), the courageous and enthusiastic belief of the woman of Samaria (iv. 19), the uninstructed man born blind (ix. 30, 31), and the timid, hesitating confessions of Nicodemus, the learned Rabbi (iii. 1, vii. 50, xix. 39). On the other hand we have the cowardly wavering of Pilate (xviii. 38, 39, xix. 1-4, 8, 12, 16), the unscrupulous resoluteness of Caiaphas (xi. 49, 50), and the dark treachery of Judas (xiii. 27, xviii. 2-5). Among the minor characters there may be given the "ruler of the feast" (ii. 9, 10), the "nobleman" (iv. 49), the man healed at Bethesda (v. 7, 11, 14, 15).

III. SYMBOLISM.

From typical characters we pass to typical or symbolical events. St. John is careful to explain that all which he saw when he wrote his Gospel was not clear to the disciples at first: "What I do thou knowest not now; but thou shalt know hereafter" (xiii. 7). To this advance in knowledge the Res-

urrection was the first great help (ii. 22, xii. 16); and the meaning of the Resurrection itself was extended when Christ raised a new Temple and established his Church.

The Gospel not only contains the three great allegories of the Sheep-fold, the Good Shepherd, and the Vine, from which Christian art has drawn its symbolism from the earliest times, but also, from end to end, it is permeated with the spirit of symbolical representation. This is apparent in the eight miracles which the apostle has selected for his instructive illustrations of his method. To St. John they are not so much miracles as "signs." They are "signs" so far as they lead men to look beneath the surface for some deeper revelation. They are also "works" (v. 20) in so far as they take their place among the ordinary phenomena of life, differing from them not because they involve any more real manifestation of divine energy, but because they are suited to arrest attention. As "signs" they make men feel the mysteries which underlie the visible order of things. As "works" they make them feel that this spiritual value is the attribute of all life.

The Evangelist has recorded in detail eight miracles wrought by Christ which are as follows:

The water turned to wine (ii. 1-11).

The nobleman's son healed (iv. 46-54).

The paralytic at Bethesda (v. 1-15).

The feeding of the five thousand (vi. 1-15).

The walking on the sea (vi. 16-21).

The restoration of the man born blind (ix. 1-12).

The raising of Lazarus (xi. 17-44).

The miraculous draught of fishes (xxi. 1-12).

The first two are introductory, and as such seem to be pointed out by St. John. They are given without any comment save the record of their effects. There are two brief notes (ii. 11, iv. 53) which give the clue to the interpretation of the "signs." They show from the beginning that Christianity is the ennobling of all life. The turning of the water into wine exhibits the Messiah's sovereign power over in-

animate matter, and the healing of the nobleman's son his power over all living bodies. From them it may be learned that Christ's presence hallows the commonest events and turns any element into the richest; also the way to win blessings is to trust the One who bestows them. The third sign, healing the paralytic, shows the Messiah as the great Restorer, repairing the physical as well as the spiritual ravages of sin (v. 14.). In the feeding of the five thousand the teaching is carried a step further. Christ appears as the support of life; thus revealing himself as sufficient to supply every craving of man. The walking on the sea exhibits Christ as the Guardian and Guide of his followers. He will bring them through the difficult passes. The giving of sight to the man born blind shows that man needs enlightenment. In order to go forward man must be able to see. In a sense he is "blind from his birth." Christ opens his spiritual vision. Before the blind man gained his sight at Siloam, Christ said, "As long as I am in the world, I am the light of the world" (ix. 5). The sign conflicted with the prejudices of the Pharisees, and they refused to read it rightly. And he then added: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind" (ix. 39). So far as any single fact offered to the senses can confirm the truth, the raising of Lazarus shows that there is a Life sovereign over physical life, a Life victorious over death. The last sign, wrought by the risen Savior, sums up and concludes the whole series. Man, restored, fed, guided, enlightened, delivered from death, passes to the everlasting shore of peace.

In Nicodemus coming by night, in Judas going out into the night, in the dividing of Christ's garments, and the blood and water from his side, we find instances of the same love of symbolism. As to the source of this mode of teaching, there can be no doubt about the answer: it is the form in

which almost all the lessons of the Old Testament are conveyed.

IV. RELATION TO THE OLD TESTAMENT.

Though written in Greek, the Fourth Gospel is in thought and tone, and sometimes in the form of expression also, thoroughly Hebrew, and based on the Hebrew Scriptures. The Gospel sets forth in tragic contrast that the Jewish Scriptures in endless ways, by commands, types, and prophecies, pointed and led to Christ; and that precisely the people who possessed these Scriptures, and studied them most diligently, failed to recognize the Christ or refused to believe on him. In this aspect the Gospel is a long comment on the mournful text, "Ye search the Scriptures; because in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye may have life" (v. 39, 40). Therefore to show the way out of their superstitious reverence for the letter of the law and a scornful rejection of its true meaning this Gospel is given. To his fellow-countrymen the Evangelist points out that they are right in taking the Scriptures for their guide, but ruinously wrong in the use they make of them. When rightly interpreted, Abraham, Moses and the prophets, will lead them to adore that One whom they crucified. This is done in general statements, in detail, by allusions, and by direct references.

However it must be regarded as a significant fact that only three of the old saints, Abraham, Moses and Isaiah, are mentioned by the Lord or the Apostle in connection with the Messiah. These three represent the three successive periods of the training of the people. Christ claimed for himself testimonies from the patriarchal, the theocratic and the monarchical stages of the life of Israel. "Your father Abraham rejoiced to see my day: and he saw it and was glad" (viii. 56). The point of the reference lies in the first typical example of faith reaching forward to a distant fulfilment. The references to Moses show that just as Christ was the object to whom the patriarch looked in the future and in the present,

so he was the object to whom all the discipline of the law was shaped: "Had ye believed Moses, ye would have believed me: for he wrote of me" (v. 46). Jesus said to Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (iii. 14). The Jews said: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. . . . I am the bread of life" (vi. 31-35). Here Christ placed in direct connection the most significant deliverance from the effects of sin, and the most striking gift of Divine Providence recorded in the Pentateuch.

Of the same character is the Apostle's dealings with the later teachings of the prophets. He deals specially with the inner life of prophecy, and represents Christ as being at once the Temple (ii. 19), and the King (xii. 13). He preserves the words in which the Lord gives the prophetic description of the Messianic times: "They shall all be taught of God" (vi. 45); and those again in which he gathers up the whole doctrine of Scripture on this head: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (vii. 37, 38); and those in which he shows that the conception of the union of God and man was not foreign to the Old Testament, even when it was said of unjust judges, "Ye are Gods" (x. 34), because the Word of God, in which was a divine energy came to them.

On the other hand the Apostle has recorded how the Lord recognized the hostile unbelief of the Jews in the spirit of their fathers: "They hated me without a cause" (xv. 25), and the treachery of Judas had its counterpart in that of Ahithophel: "He that eateth my bread lifted up his heel against me" (xiii. 18).

There is a recognition of a spiritual undercurrent in common life in the references to the later books of Scripture.

It is related how the disciples were enabled to see fulfilled in the Lord the words of the suffering prophet, "The zeal of thine house shall eat me up" (ii. 17). At the close of Christ's public ministry it was pointed out how the unbelief of the Jews had been foreshadowed of old: "These things said Isaiah, because he saw his glory; and he spake of him" (xii. 41).

These passages, and others that might be cited, suggest that the writer of the Fourth Gospel penetrated the spirit of the Old Testament. He brings them into connection with Christ, and enforces an application which accords naturally with the true harmony of interpretation. Taking the Old Testament as a basis the Fourth Gospel becomes more than a poem: it is a continuous life-giving revelation.

V. THE UNFOLDING OF THE MESSIANIC IDEA.

It has been sufficiently noticed that the primary object of the Fourth Gospel was to convince men that "Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (xx. 31). To present his argument clearly and convincingly the Apostle gradually unfolds the Messianic idea. Its true conception was in direct conflict with popular expectation. The opening chapter reveals the contrasted elements of expectation as called into activity by the preaching of the Baptist (i. 19); although his words and testimonies (i. 29, 33, 36) were eminently fitted to check the popular zeal, yet so chosen as to quicken the faith of those who were prepared to receive that greater One who should follow, according to the divine promise (*vs.* 29, 36). In Jesus some immediately found the fulfilment of the old promises (*vs.* 35-42), who attached themselves to the new Teacher and acknowledged him to be the Messiah, the Son of God, and King of Israel (*v.* 49). The personal faith of these first followers was confirmed by a "sign" (ii. 11); although the evidence had not yet been given as to the manner in which the titles were to be realized. The clearing of the temple was a decisive test. The Messiah offered himself in the Father's house and

to his own people, but they misunderstood that sign which he gave them. But he "did not trust himself unto them, for that he knew all men; and . . . what was in man" (ii. 23-25). The origin of this unbelief is shown in the imperfect confession of Nicodemus (iii. 2), and in the complaint of the Baptist's disciples (iii. 26.) On the other hand the testimony of Christ and the Baptist set the real issue before men, as is shown by the comments of the Apostle.

The state of opinion in Samaria was such as permitted Jesus openly to confess that he was the Christ, inasmuch as the claim was better understood (iv. 25), in consequence of which the Samaritans sought for more knowledge, and showed that they were far from resting in any temporal or exclusive hopes (v. 42).

During the next visit to Jerusalem (v.) there was given the fundamental exposition of the nature and work of the Lord and of the manifold witnesses to him. Side by side with this is an analysis of the causes of Jewish unbelief.

There came a time when there was a decisive division among the followers of Christ, which occurred in Galilee. The "multitude," governed by its own ideas, desired to precipitate matters (vi. 14). In order to thwart this attempt Christ presented the most startling imagery from things outward, and foreshadowed his own violent death. His discourse drove many from him (vi. 60), but brought out a more complete confession from the twelve (v. 69).

The issue was more slowly brought out at Jerusalem, where divisions were created among the multitude (vii. 30-43). Some thought Jesus was the Christ from his works (v. 31), and from his teachings (*vs.* 26, 37, 46), and even questioned whether or not their leaders had reached the same conclusion (v. 26). But to them he did not satisfy the prophetic tests which they applied to the Messiah (*vs.* 27, 42, 52). In the midst of this uncertainty the rulers openly declared themselves (*vs.* 32-48); and under their influence the masses fell away when Christ set aside their peculiar claims and purposes

(viii. 33, 58). Unmoved by this disaffection Christ continued his teachings and revealed himself as the Son of man (ix. 35). Other divisions took place (ix. 16, x. 19); and at last the question is clearly put, "If thou art the Christ, tell us plainly" (x. 24). The result of the answer was a more bitter hostility (v. 39), and an increase in believers (v. 42).

The raising of Lazarus precipitated the crisis. No reason now existed why Christ should shrink from receiving the homage of the believers. Openly he accepted the title of King when he entered the Holy City to die there (xiii. 13); and the public ministry now closed with the questioning of the people as "to the Son of man" (v. 34).

The history carries with it its own verification. In one continuous progress it moves along. Scene follows scene without repetition and without anticipation. Thoughts are revealed, met, and defined from point to point, and the characters change under intelligible influences as the narrative goes forward. All this is exhibited in the narrowest limits and in a writing of transcendent simplicity.

The characteristics recorded in the Gospel of St. John form a book which stands alone in literature. It is the production of one who for threescore years and ten labored as an Apostle; and of whom, it may be said, he stands alone as a Christian teacher,—not that he teaches different doctrines from the other Apostles, but in the presentation realizing an experience of them.

CHAPTER V.

RELATION OF THE GOSPEL TO OTHER APOSTOLIC WRITINGS.

As a Christian document and the work of an Apostle the Fourth Gospel can not be taken independent of the other sacred writings; for in the nature of things it must sustain a direct relation to the rest of the New Testament, and especially to the Synoptics. It must be regarded with grave

doubts that the four Gospels are designed to supplement one another. It is more reasonable to assume that each of the Gospels completes in its own way the subject it introduces; although the whole set forth the fulness of the life of Christ. So far as the effect is concerned the Fourth Gospel might be regarded as supplemental to the Synoptics; but its fulness forbids that it was so designed. The independent original character of the work is every-where noted; and to it we owe not only some of the most weighty facts in the life of the Lord, as well as some of his most important discourses, but also the exhibition of his ministry from the very beginning, the extended account of his labors in Judea, as well as an accurate chronological sequence of events. And of still greater importance is the communication of the deepest and highest self-revelations of the Lord, and the exhibition of the whole life of Jesus in the most exalted light of an ideal apostolic intuition.

I. THE FOURTH GOSPEL AND THE SYNOPTICS.

Every one who has carefully read the four Gospels must have been impressed that there is a general difference between the Fourth and the Synoptics that reaches throughout their whole composition. There is an impression that the two convey a difference in the duration, the scene, the form, and the substance of Christ's teachings, and also in regard to the circumstances under which they were composed. The latter difference furnishes the explanation of the former. The study of the New Testament brings to the student a discussion of such things as belong to all the Gospels. In the early Church no teacher found the Fourth Gospel at variance with the other three. The consideration involves the fact that all the narratives are partial, and recognize a large area with which they do not deal. It becomes necessary to point out the fragmentary character of the documents which must here be compared.

a. Limited range of the Fourth Gospel.

So far as the purpose of the Fourth Gospel is concerned, it forms a complete whole; but taken as an external history it is obviously very incomplete. It is not a Biography, but decidedly a Gospel, based upon facts which have a permanent bearing upon the salvation of the world. Its fragmentary character is seen in the notice of periods of teaching of undefined length, narrating no more than the occurrence: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized (iii. 22), . . . making and baptizing more disciples than John" (iv. 1-3. See also iv. 54, vii. 1, x. 40-42, xi. 54). In the last passage (xi. 54) Jesus appears to have retired for a period, but in the others imply action and continuous labor in Judea, Galilee, and Perea, of which the Apostle has preserved no details.

There are frequent general notices of "signs" and "works" which find no special recital: "Many believed on his name, beholding his signs which he did" (ii. 23. See also iii. 2, vi. 2, vii. 3, 31, x. 32, xi. 47, xii. 37, xx. 30, xxi. 25). These passages open glimpses of a variety and energy of action on the part of the Savior. Of all that the Lord did at Jerusalem St John has only noticed the cleansing of the temple. Of the healings of the sick in Galilee, he records but one. He tells us nothing of "the disciples in Judea" (vii. 3) who might desire to see works such as Christ wrought in other places. A fair appreciation of these things will leave no doubt that the Apostle omitted far more events than he related out of those which he knew. He expressly declares: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book" (xx. 30). It is even probable that it was understood among St. John's disciples that the greatest "signs" were not recorded for fear that "the world could not contain" or believe them, as seems to be implied by the certificate at the close of the Gospel (xxi. 25).

The abrupt breaks in the narrative prove that the Apostle was guided by something entirely different from a purely historic performance. The simple phrase, "after these things" (iii. 22, v. 1, vi. 1) is used to mark an interval in time and place.

b. *Limited range of the Synoptics.*

The Synoptics not only leave room for, but point to earlier works than the Galilean ministry: "Now when he heard that John was delivered up, he withdrew into Galilee" (Matt. iv. 12); "Now after that John was delivered up, Jesus came into Galilee preaching the Gospel of God" (Mark i. 14). These words have force only on the supposition that there was an earlier ministry in Judea which is deliberately passed over (comp. Jno. ii., iii.). The Sermon on the Mount implies some previous teaching in Judea in which the character of the Scribes and Pharisees has been revealed. It is improbable that their "righteousness" would have been denounced (Matt. v. 20) unless the Lord had met and proved them in the seat of their power. More instructive is the great episode in Luke (ix. 51-xviii. 14) which shows how much material was at hand.

c. *The differences between the Synoptics and St. John.*

The differences between the Fourth Gospel and the Synoptics is marked; but not so great as exaggeration has described them to be. The differences may be conveniently grouped under two heads: the first relating to the scene and extent of Christ's ministry; and the second to the view given of his Person.

1. With regard to the *scene and extent of Christ's ministry* it has been urged that the Synoptists represent the Lord's ministry as lasting for one year only, and includes but one Passover and one visit to Jerusalem, while St. John describes the ministry as extending over three years, and includes three Passovers and several visits to Jerusalem. In taking these things into consideration it must be borne in mind, in the

first place, that the four Gospels are incomplete and fragmentary, as has already been noted. There are gaps in the Synoptic narratives, and in them is plenty of room for all that is peculiar to St. John. So also, in the spaces left by St. John, between his carefully arranged scenes, there is plenty of room for all that is peculiar in the Synoptics. Even if all be pieced together there still remain large interstices which could have been pre-occupied. It would then be reasonable to assume that there is no difficulty in that there is much of the Fourth Gospel having no parallel in the other three. Regarding the uncertainty of the date and duration of the Lord's public ministry there exists no contradiction. In the Synoptics it is nowhere recorded that the ministry lasted only for one year. The three Passovers of St. John compel the admission of over two years to the ministry of Christ. But nowhere does St. John declare or imply that he has mentioned all the Passovers within the period. That the four Gospels do not limit the ministry to a definite period is not only evident from their own testimony, but also from the impressions of the early Christian Fathers. Irenæus testifies that our Lord fulfilled the office of a Teacher until he was over forty years old, "even as the Gospel and all the elders bear witness, who consorted with John the disciple of the Lord in Asia, that John had handed this down to them" (*Hær.* B. ii. c. xxii. 5). According to Irenæus Christ's ministry commenced when he was thirty years of age (Luke iii. 23); so that he gives it a duration of about ten years on what might be affirmed as very high authority. It may be affirmed with certainty that the ministry did not begin earlier than A. D. 28 (the earlier alternative for the fifteenth year of Tiberius; Luke iii. 1), and ended not later than A. D. 37, when Pilate was recalled by Tiberius shortly before his death. Indeed Pilate found that Tiberius was dead when he reached Rome; the recall probably having taken place in A. D. 36; and the Passover of A. D. 36 is the latest possible date for the Crucifixion. Chronology is not given with precision by any of the

Evangelists, for this was a minor consideration with them. The fact that St. John spreads his narrative over a longer period than is found in the Synoptics will cause a difficulty only to those who have mistaken the direct purpose of the Gospels.

2. The second difficulty urged is in regard to the *Person* of Christ. It is claimed that in the Synoptics Jesus is represented as a great Teacher and Reformer, with the power and authority of a prophet, who exasperates his countrymen by denouncing their immoral traditions, while the Fourth Gospel instead gives a mysterious Personage invested with Divine attributes, who infuriates the hierarchy by the extraordinary claims he puts forth. A careful reading of the Synoptics shows them to be simple, direct, and easily understood, and that they inculcate high moral principles, which are enforced and illustrated by parables and proverbs. The Fourth Gospel contains many and intricate discourses, inculcating deep and spiritual truths, which are enforced by constant reiteration, but devoid of illustrations by parables properly so called. These differences are to be discussed with a careful view to the peculiarities of St. John's own temperament, and the circumstances under which he wrote.

The main features of St. John's character have been treated in a former chapter. His temperament would affect his choice of incidents, discourses, and the mode of narrating them. Although the Holy Spirit should bring to his remembrance all that had been said to the disciples (xiv. 26), yet such guidance would work with, rather than against, the mental endowments of the person operated upon. The intensity of St. John, both in thought and language, both in devotion and sternness, is in the Gospel. The circumstances under which he wrote were very different from that governing the Synoptists. Christianity had rapidly grown from infancy to manhood. Bold speculations had been mingled with Christianity, and efforts had been made to subvert the true faith. Between the Jew and the Christian the great gulf had

been further widened, and an extreme hostility had arisen. Other troubles rapidly came to the fore; and a Gospel was needed which could meet the changed condition of society, both in its external and internal relations, and one obviously very different from those which had suited the infancy of the Church. The reverent mind will trace the hand of Providence in that the "beloved disciple," the Apostle John, was preserved to meet the crisis. The careful student of the history of the second century of the Christian Church has observed that St. John fully and completely met all the requirements.

d. *The coincidences of the Fourth Gospel with the Synoptics.*

The correspondences between the Fourth Gospel and the Synoptics are important. The similarity in most cases is too subtle for the picture in the Fourth Gospel to have been drawn from that of the Synoptic account. The common incidents with which they deal are the following:

1. *The Baptism of John* (St. John adds the mention of "the Levites," i. 19; the questions, v. 20; the place, Bethany, v. 28; the abiding of the spirit on Christ, v. 32; the after testimony to Christ, v. 26).

2. *The feeding of the five thousand* (St. John notices the time, "the Passover was near" vi. 4; the persons *Philip* and *Andrew*, vs. 5, 8; the command to collect the fragments, v. 12; the issue of the miracle and the retirement of Jesus, v. 14).

3. *The walking on the sea* (St. John mentions the distance, vi. 19; the feeling of the disciple, v. 21; the result).

4. *The anointing at Bethany* (St. John mentions the time, xii. 1, *six days before the Passover*; the persons, *Mary*, v. 3—comp. Matt. xxvi. 7, Mark xiv. 3—and *Judas*, vs. 4, 6; the full details of the action, v. 3).

5. *The Triumphal Entry* (St. John mentions the time, *on the next day*, xii. 12; the reference to Lazarus, v. 18; the judgment of the Pharisees, v. 19).

6. *The Last Supper* (St. John records the feet-washing,

xiii. 2; the question of St. John, v. 23; the ignorance of the Apostles, v. 28; the discourses in the chamber and on the way).

7. *The Betrayal* (xviii).

8. *The Trial* (xviii).

9. *The Crucifixion* (xix).

10. *The Burial* (St. John notices the action of Nicodemus, xix. 39; the Garden, v. 41).

11. *The Resurrection* (xx).

In each case of the parallels St. John adds such details which appear to mark his personal knowledge; nor in the Synoptics do they appear to have been drawn from a foreign source.

12. *Implied acquaintance.* The passages in which St. John implies an acquaintance with incidents in the Synoptics are numerous.

i. 19. The general effect of John's preaching (Matt. iii. 5).

— 32. The circumstances of the Lord's Baptism (Matt. iii. 16).

— 40. Simon Peter is well known.

— 46. Nazareth the early home of Christ (Matt. ii. 23).

ii. 12. Capernaum the later residence of Christ.

— — The family of Christ (comp. vi. 42, vii. 3, xix. 25).

— 19. The false accusation (Matt. xxvi. 61).

iii. 24. The date of John's imprisonment (Matt. iv. 12; comp. John iv. 43).

vi. 3. Retirement to "the mountain."

— 62. The Ascension.

— 67. "The twelve" (comp. vs. 13, 70, xx. 24).

xi. 1, 2. Mary and Martha are well known.

xviii. 33. The title "the King of the Jews."

— 40. Barabbas suddenly introduced.

xix. 25. The ministering women (Matt. xxvii. 55).

There are also several coincidences in the use of imagery between the Fourth Gospel and the Synoptics, and many sayings of which the substance is common to them.

Common Imagery.

- iii. 29. The Bride and the Bridegroom (Matt. ix. 15).
- iv. 35. The harvest (Matt. ix. 37).
- xiii. 4. Serving (Matt. x. 24, Luke xii. 37, xxii. 27).
- xv. 1. The vine (Matt. xxi. 33).
- 2. The unfruitful tree (Matt. vii. 19).

Common Sayings.

- iv. 44. Comp. Matt. xiii. 57, Mark vi. 4, Luke iv. 24.
- vi. 69. Comp. Matt. xvi. 16 and parallels.
- xii. 25. Comp. Matt. x. 39, xvi. 25, Luke xvii. 33.
- xiii. 16. Comp. Luke vi. 40, Matt. x. 24.
- 20. Comp. Matt. x. 40 (xxv. 40), Luke x. 16).
- xiv. 2. Comp. Matt. xxiv. 10.

Some of the parallels contain verbal coincidences :

- i. 23. "I am the voice of one crying in the wilderness, Make straight the way of the Lord."
- 26. "I baptize with water. . . . He that cometh after me, the latchet of whose shoe I am not worthy to unloose."
- 32. "Descending as a dove."
- 43. "Follow me" (Matt. viii. 22).
- iii. 5. "Enter into the kingdom of God."
- v. 8. "Arise, take up thy bed, and walk" (Mark ii. 9).
- vi. 20. "It is I; be not afraid."
- viii. 52. "Taste of death" (Mark ix. 1).
- xii. 5. "To be sold for three hundred pence and given to the poor" (Mark xiv. 5).
- 13. "Hosanna, blessed is he that cometh in the name of the Lord."
- xiii. 21. "One of you shall betray me."
- 38. "The cock shall not crow till thou shalt deny me thrice."
- xix. 3. "Hail, King of the Jews."
- xx. 19. "He saith unto them, Peace be with you."

13. More or less striking coincidences will be found in the following passages :

i. 18.	Matt. xi. 27.	xiii. 20.	Matt. x. 40.
— 33.	— iii. 11.	— 21.	Mark xiv. 18-21.
iii. 18.	Mark xvi. 16.	xiv. 18.	Matt. xxviii. 20.
iv. 44.	— vi. 4.	— 28.	Mark xiii. 32.
v. 22.	Matt. vii. 22.	xv. 8.	Matt. v. 16.
vi. 7, 10.	Mark vi. 37-39.	— 14.	— xii. 49.
— 35.	Matt. v. 6.	— 20.	— x. 25.
— 37.	— xi. 28.	— 21.	— x. 22.
— 39.	— xviii. 14.	xvi. 1.	— x. 17, xiii. 21.
— 46.	— xi. 27.	xvii. 2.	— xxviii. 20.
— 70.	Luke vi. 13.	xviii. 11.	— xxvi. 42, 52.
vii. 45.	Matt. vii. 28.	— 15, 18, 22.	Mark xiv. 64.
ix. 16.	— xii. 2.	— 20.	Matt. xxvi. 55.
x. 15.	— xi. 27.	— 39.	Mark xv. 6.
xi. 25.	— x. 39.	xix. 1-3, 17.	— xvi. 16, 19, 22.
xii. 8.	— xxvi. 11.	— 6.	Luke xxiii. 21.
— 13.	Mark xi. 9.	[— 19.	— xxiii. 38, an in-
— 44.	Luke ix. 48.		terpolation in Luke.]
xiii. 1.	Mark xiv. 41.	xx. 14.	Mark xvi. 9.
— 3.	Matt. xi. 26.	— 23.	Matt. xvi. 19.
— 16.	— x. 24.		

The connection between St. John and St. Luke is of special interest. On account of the relation of St. Luke to St. Paul it would naturally be expected that the peculiarities of his Gospel would furnish indications of the transition to the form of the Gospel which St. John has preserved.

14. The following coincidences in thought and language may be added :

i. 19.	Luke iii. 15.	xiii. 37.	Luke xxii. 33.
vi. 42.	— iv. 22.	xiv. 30.	— iv. 13.
x. 27.	— xii. 32.	xvi. 7.	— xxiv. 49.
xiii. 1, xiv. 30.— ix. 51, xxii. 53.		xviii. 36.	— xvii. 20.
— 4.	— xxii. 27.	— 38.	— xxiii. 4.

— 17.	— xi. 28.	xx. 3, 6.	— xxiv. 12 (the
— 22.	— xxii. 23.		reading is doubtful).
— 27.	— xxii. 3.	— 19.	— xxiv. 36.

These connections prove nothing as to the direct literary relation of the two Gospels, nor do the few significant words which are common to both; but they clearly show the currency of a form of the Apostolic Gospel with characteristic features approximating those in St. John.

II. THE FOURTH GOSPEL AND THE FIRST EPISTLE OF ST. JOHN.

The correspondences between the Fourth Gospel and the First Epistle of St. John are so marked that it would be more difficult to believe that both were written by two persons than to believe in one authorship. While the resemblances in form and thought are very striking there are sufficient characteristic differences between the two that would show something of a change in the style; but no more than would naturally occur when written at different periods. If the date of the Epistle is A. D. 68, and that of the Gospel A. D. 80 or even later, a period of a dozen or more years, especially in such a nature as that of St. John, would make changes more or less striking. The Gospel teaches both the humanity and the divine glory of Jesus, with the latter predominating, and the former is a special feature of the Epistle. The Epistle urges the doctrine that "the Christ is Jesus," and the writer presses his argument from the divine to the human, from the spiritual and the ideal to the human. On the other hand the burden of the Gospel is "Jesus is the Christ," and the argument is from the human to the divine, from the historical to the spiritual and the ideal. While this may be only different modes of expressing the same truth, yet that mode may be necessary from the documents themselves. The Epistle in its true character is a treatise, and its method must be governed not only for its object, but also for the class for whom it was intended. One belongs to the expounder, the other to the historian.

The difference in the foretelling of certain events belong to the fundamental principles governing the two, and the changed circumstances under which they were written. In the Gospel the "coming" of the Lord (xxi. 22) and "of the last day" (vi. 40, 44) and of a judgment (v. 24-29) are touched upon generally in order to preserve the force of the teachings; while in the Epistle "the manifestation of Christ" (ii. 28) and his "presence" stand out as clear facts of history. They were to know it was now "the last time" because anti-christs had come (1 Jno. ii. 18, 19). Evidently reference is here had to the predictions of the Lord as given in the Synoptics (see Matt. xxiv., etc.). The difference and the difficulty consist only in a misapprehension of the facts in the case.

There are Christian doctrines specially taught in the Epistle which are more clearly brought out. Among these may be noted that of propitiation (1 Jno. ii. 2, iv. 10); the confession of sins (i. 9), and the office of the Lord as Advocate (Paraclete) (ii. 7). It must also be noted that no use is made in the Epistle of the language of the discourses in John iii. and vi. However the "Unction" (1 Jno. ii. 20, 27), is given as an interpretation of the gift of the spirit which Christ had promised.

By comparing the closest parallels it will be found, generally speaking, that the Apostle's own words are more formal in expression than the words of Christ which he records. In the Epistle the words of the Lord have been moulded into aphorisms, thus breaking their historic connection; although its language, in the main, is direct, abstract, and unfigurative. The contrast may be illustrated by two examples:

"I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12).—"This then is the message we have heard of him, and declare unto you, that God is light, and in him is no

darkness at all. . . . If we walk in the light as he is in the light, we have fellowship one with another" (1 John i. 5, 7).

"He that hateth me hateth my father also" (John xv. 23).—"Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also" (1 Jno. ii. 23).

The difference consists in the atmosphere of the two books. In the Gospel St. John once more lives in the veritable presence of Christ and of his immediate enemies, yet bringing out the significance of the events not fully understood at the time he wrote. In the Epistle the Apostle treats freely the truths of the Gospel in direct conflict with the characteristic perils of his own time.

III. THE RELATION OF THE FOURTH GOSPEL TO THE APOCALYPSE.

Almost every one regards the year A. D. 64, as the *terminus a quo* of the composition of the Apocalypse, inasmuch as the bloody persecution of the Christians in Rome (Rev. xiii. 7, xvii. 6, xviii. 20-24), is presupposed in the narrative. Many critics have claimed that the difference between the Fourth Gospel and the Apocalypse is so great, that if St. John wrote the one, he could not have written the other. A close examination of the text proves that these differences are more superficial than real. The latter was written in the midst of the horrors of the first persecution, when St. John was comparatively young, and all the passionate fire of his nature was thrown into this ecstatic vision. The Gospel was written much later; and both for purposes occasioned by circumstances radically different. Even Baur himself, the very front of the Tübingen school of destructive critics, finds points of contact between the two writings, though he thinks the writer of the Gospel purposely imitated the Apocalypse (*Das Christenthum*). "It can not be denied," says Baur, "that the evangelist wished to give his book the authority of the Apostle who wrote the Apocalypse, and so assumed the same intellectual position. There is not merely an outward

support in the name of the highly revered apostle, but there are not wanting many internal resemblances between the Gospel and the Apocalypse. In fact, one must admire the deep genial sympathy and the delicate skill which the writer has shown in the Apocalypse elements, which could be developed into the loftier and larger views of the evangelist. He has thus spiritualized the Book of Revelation into a Gospel." The coincidences and relation of parts between the two productions are even much greater than Baur and his school are willing to admit. We are not obliged to choose between the Apocalypse and the Gospel.

a. *Internal Proofs of St. John's Authorship of the Apocalypse.*

The Gospel and Epistles of St. John, in general, are didactic, tender, persuasive, and in them no one would conclude that he was a *Boanerges*. He was moved powerfully by the teachings of Jesus. The Apocalypse is representative of the writing of one in the full possession of his vigor; indeed, of one who was truly a *Boanerges*. Notwithstanding the so-called outward discrepancies, there are strong resemblances in the compositions, which may be summed up under the headings of Diction and Metaphors.

1. The first consideration is that of *Diction*. The use of the word "Logos" to denote a person is peculiar to St. John (John i. 1, 14). No other New Testament writer uses it. The same phraseology is employed in the Apocalypse; for in speaking of Jesus, the revelator says: "His name is called the Word of God" (xix. 13.) The favorite expression of the Gospel, *bearing witness*, for declaring of the Gospel, and *witness, record, or testimony*, for the truth declared, is very common in the style of John (i. 7, iii. 11, 32, 33, v. 31-36, viii. 13, 14, xviii. 37, xxi. 24, 1 Jno. v. 7-11). Turning to the Apocalypse we find that the same phraseology prevails. The Revelator "bears record of the word of God, and the testimony of Christ" (i. 2); he was banished to Patmos for the word of God and the testimony of Christ (v. 9); the souls under the

altar were slain for the word of God and the testimony which they held (vi. 9); and the saints overcame the accuser "by the word of their testimony" (xii. 11, 17. See also xix. 10, xx. 4, xxii. 18, 20). The Gospel closes with the words, "This is the disciple who testifieth of these things" (xxi. 24); and in closing the Apocalypse he said, "He who testifieth these things saith" (xxii. 20). It was very common for St. John to use *hour* for time, or season, as "Mine hour is not yet come" (ii. 4); "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth" (iv. 23. See also v. 25, 28, vii. 30, xvi. 32). This is also a prevailing idiom in the Apocalypse (iii. 3, 10, xiv. 7). The use of the words *overcome* and *overcometh*, for successful perseverance in the Christian duties in the midst of trials and dangers, is another peculiarity of the Apocalypse. For instance: "To him that overcometh will I grant to sit with me in my throne, even as also overcame, and am set down with my Father in his throne" (iii. 21. See also ii. 11, 17, 26, iii. 5, 12, xxi. 7). This manner of speech appears strikingly in the First Epistle (ii. 13, 14, iv. 4, v. 4, 5). There is one fact in regard to the crucifixion that John only has recorded, viz., the piercing of the Savior's side with a spear (xix. 34-37), to which he applies the prediction of Zechariah: "They shall look on him whom they have pierced" (xii. 10). There is no other instance in the New Testament where this fact is mentioned save once in the Apocalypse (i. 7). While in itself this may be only an unconscious coincidence, yet when taken with similar instances it strongly bears the impress of one hand. There seems to be not only the recognition of the fact of the piercing of Jesus' side in both cases, but that they that pierced him should look on him. Passing over this phase of the argument we come to the following consideration:

2. The second argument is the characteristic resemblance in *Metaphors*. As previously noted, Jesus represents himself and his truth under the figure of Light. This was impressed upon the mind of St. John during the whole of his life. He

incorporated it into the metaphors of the Apocalypse. Of the New Jerusalem he said: "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof: and the nations of them which are saved shall walk in the light of it" (xxi. 23, 24. See also, John i. 4, 5, 7, 8, 9, iii. 19, 20, 21, viii. 12, ix. 5, xi. 9, 10, xii. 35, 36, 46, 1 Jno. i. 7, ii. 8, 9, 10, Rev. xxii. 5). The use of the phrase "Sons of God" is an important feature: "But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name" (John i. 12); "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God" (1 Jno. iii. 1). In the Apocalypse we read, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (xxi. 7).

The prevailing character in which Christ appears in the Apocalypse is that of a Lamb (v. 6, 8, 12, 13, vi. 1, 16, vii. 9, 10, 14, 17, xii. 11, xiii. 8, 11, xiv. 1, 4, 10, etc.). This figure occurs in the Gospel: "Behold the Lamb of God which taketh away the sin of the world" (i. 29, 36. If it be objected that the same Greek word is not used in both books, it is replied that the idea is the same). There are but two instances in the other books of the New Testament in which Christ is represented by the word Lamb (Acts viii. 32, 1 Peter i, 19). Turning from this point, we find that the Revelator represents the Church as the Bride and Jesus as the Bridegroom. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a *bride* adorned for her husband" (xxi. 2); "Come hither, I will show thee the *bride* adorned for her husband" (v. 9. See also xxii. 17). This metaphor occurs in no other place in the New Testament except in the Gospel of John. It came originally from the Baptist: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him: he that hath the *bride* is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, be-

cause of the bridegroom's voice : this my joy therefore is fulfilled" (John iii. 28, 29). Here unquestionably, Christ was the bridegroom ; and the Baptist was the bridegroom's friend, who rejoiced to hear his voice. John is the only one of the Evangelists who recorded this, and it has a direct tendency to fortify the one authorship of the two writings.

Among the most beautiful metaphors of the Apocalypse is that of *water*, used to represent truth and its influences. The following description of the felicity of the redeemed is both beautiful and striking: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes" (vii. 17). Again: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (xxii. 17). This same doctrine is strikingly represented in the Gospel of St. John by "living water," of which if the thirsty drank, they should thirst no more (iv. 10-14. See also vii. 37, 38). John is the only one of the New Testament writers who has given the metaphor *water* a great significance as a representation of the truth of Jesus.

With the exception of Hebrews ix. 4, where the pot of manna that was kept in the temple is referred to, manna is mentioned in no part of the New Testament except in St. John's Gospel and the Apocalypse (see John's Gospel, vi. 31, 49, 58, Rev. ii. 17). St. John is the only New Testament writer who has preserved the metaphor *food* as a figure of the Gospel. "He gave them bread out of heaven to eat" (John vi. 32); "The bread of God is that which cometh down out of heaven" (v. 33); "I am the living bread" (v. 51). The same figure occurs in the Apocalypse: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (ii. 7). The "tree of life in the paradise of God" is but another metaphor for the heavenly bread.

Of all the New Testament writers, St. John has given the

most prominence to the metaphor of *blood* to represent the cleansing power of divine truth. In this sense there is scarcely any mention of blood by any other writer. It is the purifying power of the truth to which John refers when he says: "And there are three that bear witness in earth, the spirit, and the water, and the blood; and these things agree in one" (1 Jno. v. 8); "The blood of Jesus Christ his Son cleanseth us from all sin" (i. 7). The metaphor is continued in the Apocalypse: "Unto him that loved us, and washed us from our sins in his own blood" (i. 5); "Thou art worthy to take the book . . . and hast redeemed us to God by thy blood" (v. 9); "Have washed their robes, and made them white in the blood of the Lamb" (vii. 14). Being "born of water and the Spirit" (John iii. 5) was being cleansed by divine truth. With one exception (Matt. v. 6) St. John is the only evangelist who uses *hunger* and *thirst* as metaphors to represent the need which the human soul hath for the truth of Christ. "Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John vi. 35). To this agrees the metaphor in the Apocalypse: "They shall hunger no more, neither thirst any more" (vii. 16). There may be many other strong points omitted, but these will amply illustrate the striking peculiarities of the two. Comparisons in points of doctrine have been purposely omitted, because the books of the New Testament essentially agree with each other in this respect. However a comparison of the manner in which the doctrine of *judgment* is stated in the Apocalypse, with the manner in which it is stated in the Gospel of St. John, will confirm the opinion that the Apocalypse and the Gospel were the product of one hand.

b. *Contrasts of the Apocalypse with the Gospel.*

Side by side with the coincidences of thought and expression may be found important contrasts in their subject-matter and their modes of dealing with common topics. In

the Apocalypse the conflict between good and evil is portrayed under several distinct forms as a conflict of Christ with false Judaism, with idolatry, with the Roman empire allied with false prophecy: in the Gospel it is conceived in its essence as a continuous conflict between light and darkness. The Apocalypse gives a view of the action of God in regard to men, in a life full of sorrow, and of partial defeats, and cries for vengeance. The Gospel gives a view of the action of God with regard to Christ who establishes in the heart of the believer a Presence of completed joy. In regard to Judaism the contrast assumes a special form. In the Apocalypse, under the image of Judaism, the triumph of Christianity is described. The Church is the embodied fulfilment of Old Testament prophecy. The outlines are drawn of the universal, ideal, Israel (vii. 4), the ideal Jerusalem (iii. 12, xxi. 2, 10), and the ideal worship (xx. 6, xxii. 3), yet so that there is no longer any temple (xxi. 22). In the Gospel Christianity is proclaimed as the absolute truth. But these contrasts, however much they may be multiplied, are drawn forth by certain environments,—one previous to and the other subsequent to the overthrow of the Hebrew polity. The Apocalypse was addressed to seven churches in the most Judaizing fraction of Asia Minor, all of them within eighty miles of Ephesus. The phraseology of the book is largely borrowed from the Old Testament, and in its treatment is the most characteristically Hebraic of any of the New Testament writings. It is less developed in thought and style than the Gospel. The crisis of the Fall of Jerusalem explains the relation of the Apocalypse to the Gospel. In the Apocalypse that “coming” of Christ was expected, and painted in figures, and in the Gospel the “coming” is interpreted.

CHAPTER VI.

HISTORY OF THE FOURTH GOSPEL.

The Revised Version of the Bible of A. D. 1884, owing to some of the startling changes in the text, has aroused much attention relating to the history of the documents which have been preserved. This is a healthy state of affairs. The attention of every one should be quickened on every question relating to the Book of Books. Inquiry should be aroused, because no one can investigate without learning something, and the result will be the laying aside of unreasonable prejudices, and clear perceptions of the truths revealed will be received.

I. THE TEXT.

The materials for determining the text of the Gospel of St. John are, as in the case of the other Gospels, and of the books of the New Testament generally, ample and varied. It will be sufficient to notice the most important authorities in which the Gospel of St. John is preserved. These are in MANUSCRIPTS, the *copies* of the Scriptures in the original Greek, over fifteen hundred of which are in existence. The oldest copies of the Bible in the world are named respectively the Vatican, Sinaitic, and Alexandrian Manuscripts; and curiously enough in the possession of the three great branches of the Christian Church. The VATICAN (*Codex B*) is in the Vatican Library at Rome; the *Sinaitic* (*Codex. N*), a treasure of the Greek Church at St. Petersburg; and the ALEXANDRIAN (*Codex A*) belongs to Protestant England, and is kept in the manuscript room of the British Museum.

a. *Codex Vaticanus* (B) belongs to the 4th century. It consists of over seven hundred leaves of the finest vellum, about a foot square, bound together in book form. Although fifteen hundred years have elapsed since it was written, it is

still perfectly clear and legible. It contains the entire Gospel of St. John.

b. *Codex Sinaiticus*. (S) belongs to the 4th century. It was discovered by Tischendorf in 1859, at the monastery of St. Catherine on Mount Sinai. It is written with four columns to a page. Its characteristics are probably of Palestinian origin. It contains the entire Gospel of St. John.

c. *Codex Alexandrinus* (A) belongs to the 5th century. It was presented to Charles I. of England, by Cyril Lucar, Patriarch of Constantinople, A. D. 1628, and therefore arrived in England seventeen years too late to be used in the Authorized Version of 1611. It is written two columns on a page. It contains the whole of St. John's Gospel.

d. Besides these there are *Codex Ephræmi* (C) of the 5th century in possession of the Royal Library at Paris. As to the Gospel fragmentary.

Codex Bezae (D) of the 6th or 7th century, given in 1581, by Beza to the University Library at Cambridge. Contains all of St. John's Gospel except i. 16-iii. 26; and xviii. 13-xx. 13 has been supplied by a later hand. *Codex Regius Parisiensis* (L) belongs to the 8th or 9th century. It is kept at Tours. It contains the whole of the Fourth Gospel except xxi. 15 to the end. Among the ancient versions we have the *Old Syriac* (Curetonian) 2nd century, four fragments of the Gospel. *Vulgate Syriac* (Peschito) 3rd century. The whole Gospel. *Harclean Syriac* (a revision of the Philoxenian Syriac; 5th or 6th century) 7th century. The whole Gospel. *Old Latin* (Vetus Latina). The whole Gospel in several distinct forms. *Vulgate Latin* (mainly a revision of the *Old Latin* by Jerome, A. D. 383-5) 4th century. The whole Gospel. *Memphitic* (Coptic, in the dialect of Lower Egypt). 3rd century. The whole Gospel. *Thebaic* (Sahidic, in the dialect of Upper Egypt), fragments of which have been published.

Among the English versions the most noted are Wiclif, 1380; Tyndall, 1534; Cranmer, 1539; Genevan, 1557; Anglo-Rhemish, 1582; Authorized, 1611; Revised, 1884.

II. INTERPOLATIONS.

The remarkable narrative of the woman taken in adultery (the whole text from vii. 53 to viii. 11) is now generally conceded to be an interpolation. The external evidence may be thus briefly summed up: It is omitted by all the oldest Greek MSS. with one exception, and by a considerable number of the later MSS. which generally give a very ancient text. In many MSS. which contain it the passage is marked by asterisks or obeli. Euthymius Zygadenus (A. D. 1118), the earliest Greek commentator who writes upon it, observes that it is not found in "the accurate copies," or is obedized in them, and that therefore it is not to be counted genuine. In one MS. it is inserted at the end of the Gospel, and in ten others at other places. It is omitted by important Latin copies, by the Egyptian versions, the Old Syriac, the Gothic, the best MSS. of the Peshito, and of the Armenian versions. It was not read as a part of the Gospel by Tertullian, Origen, Theodore of Mopsuestia, Chrysostom, Cyril of Alexandria, nor is there any evidence that it was known to Cyprian or Hilary. The earliest Greek text (that in D) differs considerably from the common text. In short, it is omitted by the oldest representatives of every kind of evidence (MSS., versions, fathers); and the critical character of the text is such as to distinguish it from the rest of the book with which it is connected.

On the other hand it is found in *Codex D* and in the mass of the later uncial and cursive texts; Jerome says it was found in his time in many Greek and Latin MSS.; in the Gospel according to St. John; in most Latin copies of the Vulgate; in the Jerusalem Syriac; in the Ethiopic; used as a part of the Gospel by Augustine and Ambrose, and read in the service at Rome in the time of Gregory the Great. Here it should be observed that *Codex D* is conspicuous for additions similar in character to this narrative, though less in extent, and some of which obtained wide currency; Jerome did not speak on crit-

ical questions after a very large examination of authorities; the early Latin copies are just those which admitted interpolations most freely; the Jerusalem Syriac is a lectionary, and is not earlier than the 11th century.

The internal evidence shows that the language of the narrative is different from that of St. John both in vocabulary and structure. The tone of the narrative is alien from St. John, and akin to that used in the Synoptics. It is true there was a narrative similar to this preserved by Papias, and was also found in the "Gospel according to the Hebrews." Papias collected traditions illustrative of "the oracles of the Lord." Sometimes interpolations were first written on the margins, and afterwards incorporated into the text.

The genuineness of the xxi. chapter has been called in question. The words of John xx. 30 have been supposed to form the evident close of the Gospel; and the remainder to bear traces of spuriousness. A careful estimate of the total structure of the Gospel leads to a plan which constitutionally includes the 21st chapter. In this view we distinguish the Prologue, the Historical Gospel, and the Epilogue. The style and general character of the language of the last chapter lead to the conclusion that it was written by the author of the Gospel. There is no evidence to show that the Gospel was given out before the concluding part was added.

The concluding part of the xxi. chapter (vs. 24, 25) has already been referred to. The Gospel closes with the words "This is the disciple which testifieth of these things, and wrote these things" (v. 24). The remaining words were probably added by the Ephesian elders, to whom the preceding narrative had been given both orally and in writing.

III. THE LITERATURE OF THE GOSPEL.

The works relating to St. John and his writings are very numerous. It would be out of the question to mention all of them in this place, or even to give an outline sketch of the most important ones. For the most part, at-

tention will be called to those of easy access to the English readers.

The first commentary on St. John, of which any distinct record has been preserved, is that written by Heracleon who flourished about A. D. 125. The portions of his commentary on St. John have been brought together by Grabe in the second volume of his *Spicilegium*. The manner in which he treats the book shows that he regarded it as of divine authority in the minutest details.

The Commentary of Origen was written at the instigation of his friend Ambrosius. The work was begun and the first five books written at Alexandria, A. D. 225. Eusebius (*Eccl. Hist.* vi. 24) says: "Of his work on the entire Gospel (John's) only twenty-two volumes have come down to us." At present there remain nine books, and fragments of two others.

Of the Greek commentators of the fourth century, Theodore of Heracla and Didymus of Alexandria, very little has come down to us. The eighty-eight *Homilies* on the Gospel, by Chrysostom, have been translated in the Oxford "Library of the Fathers." Augustine's one hundred and twenty-four *Lectures* on St. John have been translated by Gibb. The *Commentary* of Cyril of Alexandria has been translated by Pusey. With Cyril the line of great patristic interpreters of St. John ends.

Coming to modern times the following foreign commentaries have been published in English: Bengel, Godet, Luthardt, Meyer, Olshausen, Tholuck, Lange. Of these probably Lange, Meyer and Godet rank the highest. Among original English commentaries the most noted are Alford, Dunwell, McClellan, Watkins, Wadsworth, the Speakers, and the Cambridge. Other books have been of very valuable assistance, such as Ellicott's "Historical Lectures on the Life of our Lord," Liddon's "Bampton Lectures," 1866, Sanday's "Authorship and Historical Character of the Fourth Gospel," and "The Gospels in the Second Century," Westcott's "Introduction to the

Study of the Gospels," and "An Introduction" to the "Speakers Commentary on St. John," Norton's "Genuineness of the Gospels," Abbott's "External Evidences of the Authorship of the Fourth Gospel," Fisher's "Essays on the Supernatural Origin of Christianity," etc.

CHAPTER VII.

THE INTERLINEAR LITERAL TRANSLATION

Whether a student has a thorough knowledge of the Greek or not, he certainly should be equipped with a good interlinear literal translation of the New Testament. It brings to view certain points of interest that no other translation has ever pretended to give. As an illustration take the word "master," which is used in the Authorized Version to translate *six* different Greek words, all bearing different shades of meaning; the word "judgment" stands for *eight* different Greek words in the original; of particles "but" represents *twelve*, "by" *eleven*, "for" *eighteen*, "in" *fifteen*, "of" *thirteen*, "on" *nine*; and so of many others.

The Greek text of the Fourth Gospel is given with an interlinear translation as literal as may be in order to be useful; and in the margin the Authorized Version, divided into paragraphs to correspond to the Greek text. In the notes are given not only the various readings of six different editors of the Greek Testament, but also these variations in English whenever the sense is affected thereby, but without attempting in every case to give all the minute shades of meaning which a Greek scholar might attach to them. Many of these variations may be thought to be of no great importance, descending even to the different spelling of the same word; but from this they rise to variations of the greatest importance. All

are of interest because they concern the word of divine revelation.

I. THE GREEK TEXT.

The Greek text here followed is that of Stephens, 1550, which is the one commonly followed; but as the edition of Elzevir, 1624, is the one often called the Received Text, although later than the Authorized Version, its readings are given in the notes, and marked E. In the main both are the same, and either of them may be called the Textus Receptus.

Of each of the editors referred to in the notes the following remarks may be of use:

a. GRIESBACH.—This scholar brought out his last completed edition in 1805. In critical labors he excelled by far any who preceded him. He used the materials others had gathered. He classified the MSS. into three families and then dealt with each family as a witness. These were the Alexandrine, the Western and the Byzantine. In the first he placed the ancient copies A B, C; L of the Gospels; the Egyptians and some lesser versions. The second he represented by D of the Gospels and Acts, by those that contained a Latin as well as Greek text; the Old Latin and the Vulgate, and quotations in the Latin Fathers. The Byzantine recension embraced the great mass of other MSS., the Versions and the Greek Fathers. He attached the most importance to the first two. Where two of these families agreed in a writing, that settled the text in his judgment, although the rule was not always rigidly carried out. In his larger editions Greisbach encumbered his text with different readings, making them as more or less probable. In 1805 he published a smaller edition which represented his final judgment on all points, devoid of these gradations in his text. It is from this edition the readings in the notes are taken.

b. LACHMANN.—This editor started with the theory of *ancient* evidence only, thus sweeping away many copies and much evidence, because they dated below his fixed period. He did not seek to discover the "original" text *in name* so

much as to recover the text as it was in the *fourth* century. He did not actually restrict himself to evidence of or before the fourth century, or he would have had but little in any shape. As it was he often had but four Greek copies, in some places three, and in some two, and in parts of the Revelation but one. To his scanty stock of evidence he added old Latin copies and Fathers. His smaller edition of the New Testament appeared in 1831, and the larger, in two volumes, in 1842-50. At first he was misunderstood and severely criticised, but since his work has been better understood, he has always held a place among the principal editors of the Greek Testament.

c. TISCHENDORF.—For a long series of years this critic industriously worked at the New Testament, deciphering and collating MSS. Four main recensions of his text may be distinguished, dating respectively from his editions of 1841, 1849, 1859, 1869-72. From the mass of critical material used the edition of 1849 may be regarded as historically the most important; that of 1859 is distinguished from Tischendorf's other editions by coming nearer to the received text; in the eighth edition the testimony of the Sinaitic MS. received great weight. The readings of the Vatican MS. were given with more exactness and certainty than had been possible in the earlier editions. The final edition of his labors will not be soon superseded, for it sums up a vast series of most important services to Biblical study.

d. TREGELLES.—This critic for thirty years industriously worked at his New Testament and in collecting MSS. for it. The great edition of Tregelles appeared in 1857-72, and rests exclusively on the most ancient authority, resembling Lachmann's work in conception, though using much more copious materials.

e. ALFORD.—This scholar's Greek Testament was completed in 1861, and occupies the first rank among English editions. "The text which I have adopted," says this editor, "has been constructed by following, in all ordinary cases, the

united or preponderating evidence of the most ancient authorities; in cases where the most ancient authorities do not agree nor preponderate, taking into account later evidence; and in cases where the weight of diplomatic testimony is interfered with by adventitious circumstances (such as parallelism or the like) applying those principles of criticism which appear to furnish sound criteria of a spurious or genuine reading. The object of course is, in each case, *where evidence is divided*, to mount up, if possible, to the *original reading from which all the variations sprung*: in other words, to discover some word or some arrangement which shall account for the variations, but for which none of the variations will account" (vol. i., c. vi., sec. i. 18). As there have been several editions of his work, the date is given of each volume from which the collation has been taken.

b. WORDSWORTH.—In his Preface to the New Testament (vol. i., p. xiii.), bishop Wordsworth says: "The text of the present edition is not a reprint of that received in any impression of the New Testament. The editor has endeavored to avail himself of the collations of manuscripts which have been supplied by others, and to offer to the reader the result at which he has arrived after an examination of those collations. . . . He feels it his duty to state, that he has not deviated so far from the text commonly received, as has been done in some recent editions."

From the foregoing summary it will be seen that each of the editors took up more or less a different line. Lachmann was the first to cast aside wholly the received text, and Wordsworth has taken it up again. Though the editors had each his own plan, in some places, all came to one conclusion, pointing out that the common Greek text ought to be abandoned for the one they give. In such a case the reader would be justified in taking their united verdict. The *date* at which the editors did their work should be remembered; for since the time of Lachmann the *Codex Sinaiticus* (a very important

factor) has been discovered. If Lachmann and Griesbach had possessed the same evidence as Tischendorf, Tregelles, Alford, and Wordsworth, their readings possibly would have coincided more frequently with those of later editors.

II. THE INTERLINEAR TRANSLATION.

In the plan adopted the Greek words have invariably been kept in their right order, and where the interlinear English would not make sense in the same order, the words have been numbered to show how they must read. To prevent this numbering, and transposition, being increased unnecessarily, a few words are often made into a phrase. This has been done at the commencement of each sentence, where needed, two or more words being joined with a *low* hyphen. Where a Greek word occurs which the English idiom requires should *not* be translated, the word stands alone with no English under it. In some places, on account of the double negative used in the Greek, a double translation is given, where they do not immediately follow one another.

III. MARGINAL REFERENCES.

The references to the notes are marked in the text, showing how far the variation extends. In a few instances a note occurs *within* a note. If words are to be omitted or transposed by some editors but not by others, these latter may want to alter a word in the sentence. In such cases *one tick* shows the termination of the *inner* note. This mark — stands for *omit*; and + for *add*; but in some places all the editors do *not* actually omit, some putting the word in brackets as *doubtful*. In that case it is put thus, “— ἀποῶ [L] TTr”; which means that Lachmann marks the word as *doubtful*, and Tischendorf and Tregelles *omit* it. In some cases, *all* mark a word as doubtful, and it is thus put, [δὲ] LTTr. The mark [] *applied to the Greek or the editors* in the notes always refers to readings which the editors point out as doubtful. They must not be confounded with the same marks in the *English* text

and notes, which always point out that there is *no* corresponding word in the Greek. In some places where a word is added by the editors, another English word is added in the note to show the *connection* of the new word.

IV. LIST OF SIGNS AND EDITIONS USED.

E Elzevir, 1624.

G Griesbach, 1805.

L Lachmann, 1842-1850.

T Tischendorf, Eighth Edition, 1865-1872.

Tr Tregelles, 1857-1872.

A Alford, vol. i. 1868, vol. ii. 1871, vol. iii. 1865, vol. iv. 1862, 1870.

W Wordsworth, 1870.

+ signifies an *addition*.

— signifies an *omission*.

[] signifies in the interlinear translation, that there is *no Greek word* corresponding to the English.

[] signifies in the notes that an editor marks the reading as *doubtful*.

[] signifies how far the variation in the Greek text extends.

Text. Rec. refers to *both* Stephens 1550 and E.

The title of the Gospel is no part of the book itself, although found in very different forms in ancient authorities. The simplest form is given by the earliest authorities: *According to John*. The word *Gospel* which is implied in this title is supplied by the mass of MSS. Many of the later MSS. add the definite article. A few MSS. have: "Of the Gospel according to John." The printed texts of the Peshito give: "The Holy Gospel of the Preaching of John the Preacher." The English versions also give a variety of titles.

THE GOSPEL ACCORDING TO ST. JOHN.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.^a THE 'ACCORDING TO JOHN HOLY 'GLAD 'TIDINGS.

IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ οὐθέν ἐγένετο. 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτοῦ Ἰωάννης. 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα τὸν κόσμον. 10 ἦν ἐν κόσμῳ, καὶ ὁ κόσμος οὐκ ᾔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν

^a — ἐξω [L]ITRA. ^b πρὸς LITRA. ^c — καὶ ἀνεφέρετο εἰς τὸν οὐρανόν T. ^d — προσκυνήσαντες αὐτὸν T. ^e διὰ παντός LA. ^f [αἰνούντες καὶ] εὐλογούντες TRA; — καὶ εὐλογούντες T.
^g — Ἀμὴν G[L]ITRA. ^h Κατὰ Λουκᾶν TRA; — Τὸ κατὰ Λουκᾶν εὐαγγέλιον EOLITW.
ⁱ — ἅγιον E; Εὐαγγέλιον κατὰ Ἰωάννην (Ἰωάννην T) OLTRAW; κατὰ Ἰωάννην T. ^k ἐν. ὃ γέγονεν ἐν (read one [thing]). That which was in him was life) LITR. ^l ἐστὶν ἐν LT.
^m Ἰωάννης Tr. ⁿ — ἔλαβαν Tr.

τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα
 children of God to be, to those that believe on ^{name}
 αὐτοῦ· 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ
 his; who not of bloods nor of will of flesh nor
 ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.
 of will of man but of God were born.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν,
 And the Word flesh became, and tabernacled among us,
 καὶ ἰθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
 (and we discerned his glory, a glory as of an only-begotten with
 πατρός, πλήρης χάριτος καὶ ἀληθείας. 15 Ὁ Ἰωάννης μαρτυρεῖ
 a father, full of grace, and truth.

περὶ αὐτοῦ, καὶ ἐκράγαεν, λέγων, Οὗτος ἦν ὃν εἶπον,
 concerning him, and cried, saying, This was he of whom I said,
 Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι
 He who after me comes, ^{precedence} of me ^{has}, for
 πρῶτός μου ἦν. 16 Ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς
 before me was. And of his fulness we
 πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· 17 ὅτι ὁ νόμος
 all received, and grace, upon grace. For the law

διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
 through Moses was given; the grace and the truth through Jesus
 χριστοῦ ἐγένετο. 18 Θεὸν οὐδεὶς ὥρακεν πώποτε· ὁ μόνος
 Christ came. God no one has seen aⁿy time; the only-
 γεννῆς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκείνος ἐξη-
 begotten Son, who is in the bosom of the Father, he de-
 γήσατο. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,
 clared [him]. And this is the witness of John,

ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ
 when sent the Jews from Jerusalem priests and
 Λευίτας, ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; 20 Καὶ
 Levites, that they might ask him, Thou who art thou? And
 ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν, Ὅτι οὐκ εἰμι
 he confessed and denied not, and confessed, Not am
 ἐγὼ ὁ χριστός. 21 Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας
 I the Christ. And they asked him, What then? Elias

εἶ σὺ; 22 Καὶ λέγει, Οὐκ εἰμί. Ὁ προφῆτης εἶ σὺ; Καὶ
 art thou? And he says, I am not. The prophet art thou? And
 ἀπεκρίθη, Οὐ. 22 Εἶπον· βούλ' αὐτῷ, Τίς εἶ; ἵνα ἀπό-
 he answered, No. They said therefore to him, Who art thou? that an
 κρινεν δώμεν τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ
 answer we may give to those who sent us: what sayest thou about

σεαυτοῦ 23 Ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
 myself? He said, I [am] a voice crying in the wilderness,
 Εὐθύνατε τὴν ὁδὸν κυρίου· καθὼς εἶπεν Ἡσαΐας ὁ προ-
 Make straight the way of [the] Lord, as said Esaias the pro-
 φῆτης. 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρι-
 phet. And those who had been sent were from among the Phari-
 σαίων. 25 Καὶ ἠρώτησαν αὐτόν καὶ εἶπον αὐτῷ, Τί οὖν
 sees. And they asked him and said to him, Why then
 βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός, οὔτε Ἠλίας, οὔτε
 baptizest thou, if thou art not the Christ, nor Elias, nor

to become the sons of
 God, even to them that
 believe on his name:
 13 which were born
 not of blood, nor of
 the will of the flesh,
 nor of the will of man,
 but of God.

14 And the Word was
 made flesh, and dwelt
 among us, (and we be-
 held his glory, the
 glory as of the only
 begotten of the Fa-
 ther,) full of grace and
 truth. 15 John
 bare witness of him,
 and cried, saying, This
 was he of whom I
 spake, He that cometh
 after me is preferred
 before me: for he was
 before me. 16 And of
 his fulness have all we
 received, and grace for
 grace. 17 For the law
 was given by Moses,
 but grace and truth
 came by Jesus Christ.
 18 No man hath seen
 God at any time; the
 only begotten Son,
 which is in the bosom
 of the Father, he hath
 declared him. 19 And
 this is the record of
 John, when the Jews
 sent priests and Le-
 vites from Jerusa-
 lem to ask him, Who art
 thou? 20 And he con-
 fessed, and denied not;
 but confessed, I am
 not the Christ. 21 And
 they asked him, What
 then? Art thou Elias?
 And he saith, I am not.
 Art thou that prophet?
 And he answered, No.
 22 Then said they unto
 him, Who art thou?
 that we may give an
 answer to them that
 sent us. What sayest
 thou of thyself? 23 He
 said, I am the voice of
 one crying in the wil-
 derness, Make straight
 the way of the Lord,
 as said the prophet
 Esaias. 24 And they
 which were sent were
 of the Pharisees.
 25 And they asked him,
 and said unto him,
 Why baptizest thou
 then, if thou be not
 that Christ, nor Elias,
 neither that prophet?

ο Ἰωάννης τ. π ὅτι for GLTFA. q Μωϋσέως LITFAW. r — ὁ (read [the]) Tr. s θεός
 God Tr. t Ἰωάννην Tr. v + πρὸς αὐτόν to him LTA. w Λευίτας TTA. x ἐγὼ οὐκ
 εἰμι LITFA. y τί οὖν; Ἠλίας εἶ; t: τί οὖν; σὺ Ἠλίας εἶ; tr: σὺ οὐκ εἶ; Ἠλίας εἶ; A.
 z — καὶ τ. a εἶπαν LITFA. b — οὖν L. c — οἱ (read [those who]) TTA. d εἶπαν
 LITFA. e οὐδέ LITFA. f Ἠλίας T.

26 Ἰωάνης answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 he it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

ὁ προφήτης; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ the prophet? 26 Answered them John saying, I. βαπτίζω ἐν ὕδατι μέσος ὑμῶν ἐστήκει ὃν ὑμεῖς baptize with water: but in [the] midst of you stands [one] whom ye οὐκ οἰδατε. 27 αὐτός ἐστιν ὃς ὀπίσω μου ἐρχόμενος, ὃς know not; he it is who after me comes, who ἐμπροσθέν μου γέγονεν οὗ ἐγὼ οὐκ εἰμι ἁγίος, ἵνα precedence of me has, of whom I not am worthy that λύσω αὐτοῦ τὸν ἰμάντα τοῦ ὑποδήματος. 28 Ταῦτα ἐν I should loose of him the thong of the sandal. These things in Βηθαβαρὰ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης Bethabara took place across the Jordan, where was John νης βαπτίζων. baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον On the morrow sees John Jesus coming πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἱρῶν to him, and says, Behold the Lamb of God, who takes away τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός ἐστιν περὶ οὗ ἐγὼ the sin of the world. He it is concerning whom I εἶπον, Ὅπισω μου ἔρχεται ἄνθρωπος, ὃς ἐμπροσθέν μου γέγονεν, said, After me comes a man, who precedence of me has, ὅτι πρῶτός μου ἦν. 31 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα because before me he was. And I knew not him; but ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ he might be manifested to Israel, therefore came I with ὕδατι βαπτίζων. 32 Καὶ μαρτύρησεν Ἰωάννης λέγων, Ὅτι water baptizing. And bore witness John saying, τεύχεται τὸ πνεῦμα καταβαῖνον ὡς περὶ περιστέραν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. 33 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ven, and it abode upon him. And I knew not him; but ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' he who sent me to baptize with water, he to me said, Upon ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' whom thou shalt see the Spirit descending, and abiding on αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. him, he it is who baptizes with [the] Spirit Holy. 34 καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς and I have seen, and have borne witness that this is the Son τοῦ θεοῦ. of God.

35 Again the next day after John stood, and two of his disciples; 36 and looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Je-

35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ On the morrow again was standing John, and of τῶν μαθητῶν αὐτοῦ δύο. 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. 37 Καὶ ἤκουσαν ing, he says, Behold the Lamb of God! And heard αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ him the two disciples speaking, followed.

Ἰωάννης Tr. h — δὲ but TTa. ἰστήκει TrA. k — αὐτός ἐστιν G[L]ITTA. l [δ] TrA. m — ὃς ἐμπροσθέν μου γέγονεν G[L]ITTA. n — ἐγὼ [L]ITTA. o + ἐγὼ I [T]TA. p Βηθαβαρὰ E; Βηθαριά Bethany GLTTAW. q + ὁ LITTA. r Ἰωάννης Tr. s — ὁ Ἰωάννης (read he sees) GLTTAW. t ὑπὲρ LITTA. u — τῷ LITTA. v — ὡς GLTTAW. x — ὁ TrA. y + [ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου] who takes away the sin of the world L. z — καὶ Ta. 1 — οἱ δύο μαθηταὶ αὐτοῦ T.

Ἰησοῦ. 38 στραφεὶς ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς
 Jesus. 38 Having turned but Jesus, and beheld them
 ἀκολουθούντας, λέγει αὐτοῖς, 39 Τί ζητεῖτε; Οἱ δὲ εἰπον
 following, says, to them, What seek ye? And they said
 αὐτῷ, ῥαββί, ὃ λέγεται ἑρμηνεύμενον διδάσκαλε, ποῦ
 to him, Rabbi, which is to say being interpreted Teacher, where
 μένεις; 40 Λέγει αὐτοῖς, Ἐρχεσθε καὶ εἶδετε. Ἡλθον
 abidest thou? He says to them, Come, and see. They went
 καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν
 and saw where he abides; and with him they abode day
 ἐκεῖνην ὥρα δὲ ἦν ὡς δεκάτῃ. 41 Ἦν Ἀνδρέας
 that. [The] hour now was about [the] tenth. 41 Was Andrew
 ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων
 the brother of Simon Peter one of the two who heard
 παρὰ Ἰωάννου, καὶ ἀκολουθῆσάντων αὐτῷ. 42 εὕρισκει
 [this] from John, and followed him. Finds
 οὗτος ὁ πρῶτος τὸν ἀδελφὸν τὸν ἰδίον Σίμωνα, καὶ λέγει
 he first brother his own Simon, and says
 αὐτῷ, Εὕρηκα μεν τὸν μεσσίαν, ὃ ἐστὶν μεθερμηνεύμενον
 to him, We have found the Messiah, which is being interpreted
 ῥὸ χριστός. 43 καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.
 the Christ. And he led him to Jesus.
 ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἰ Σίμων ὁ υἱὸς
 and looking at him Jesus said, Thou art Simon the son
 Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.
 of Jonas; thou shalt be called Cephas, which is interpreted Stone.
 44 Τῷ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν
 On the morrow desired Jesus to go forth into
 Γαλιλαίαν· καὶ εὕρισκει Φίλιππον καὶ λέγει αὐτῷ, Ἀκολούθει
 Galilee, and he finds Philip and says to him, Follow
 μοι. 45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως
 me. Now was Philip from Bethsaida, of the city
 Ἀνδρέου καὶ Πέτρου. 46 Εὕρισκει Φίλιππος τὸν Ναθαναὴλ
 of Andrew and Peter. Finds Philip Nathanael
 καὶ λέγει αὐτῷ, Ὁν ἔγραψεν Ὡσηὲς ἐν τῷ νόμῳ καὶ
 and says to him, [Him] whom wrote of Moses in the law and
 οἱ προφῆται, εὕρηκα μεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν
 the prophets, we have found, Jesus the son of Joseph whom
 ἀπὸ Ναζαρέτ. 47 Καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ
 [is] from Nazareth. And said to him Nathanael, Out of
 Ναζαρέτ; ζῆναι τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος,
 Nazareth can any good thing be? Says to him Philip,
 Ἐρχου καὶ ἴδε. 48 Εἶδεν δὲ ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον
 Come and see. Saw Jesus Nathanael coming
 πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλ-
 to him, and says concerning him, Behold truly an Israel-
 ῖτης, ἐν ᾧ ὁλόος οὐκ ἐστίν. 49 Λέγει αὐτῷ Ναθαναὴλ,
 ite, in whom guile is not. Says to him Nathanael,
 Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ,
 Whence me knowest thou? Answered Jesus and said to him,
 unto him, Before that

ens. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. 42 And he brought him to Jesus: And when Jesus beheld him, he said, Thou art Simon the son of Jonas: thou shalt be called Cephas, which is by interpretation, A stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that

c — δε τ. d εἶπεν LITTA. e ῥαββεί τ. f μεθερμηνεύμενον LITTA. g ὤψεσθε γε shall see TITTA. h ἦλθαν TITTA. i + οὖν therefore [L]ITTA. k εἶδαν LITTA. l — δε GLITTA.W. m + [δε] and L. n Ἰωάννου Tr. o πρῶτον LITTA. p — ὁ GLITTA.W. q — καὶ [L]ITTA. r — δε and GTTAW. s Ἰωάννου Tr. t Ἰωάννου Tr. u — ὁ Ἰησοῦς (read he desired) GLITTA.W. v + ὁ Ἰησοῦς Jesus (finds) LITTA.W. w Μωϋσῆς LITTA.W. x — τὸν [L]ITTA. y Ναζαρέθ EGW. z — καὶ τ. a + ὁ LITTA. b — ὁ LITTA.W. ca Ἰσραηλῆϊτης TITTA. da — ὁ GLITTA.W.

τίθῃσιν, και δταν μεθυσθῶσιν *τότε¹ τὸν ἱλάσσω²
sets on, and when they may have drunk freely then the inferior;
οὐ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 11 Ταύτην ἐποίησεν³
thou hast kept the good wine until now. This ³did
τὴν⁴ ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν⁵ Κανᾶ⁶ τῆς Γαλιλαίας,
⁴beginning ⁵of ⁶the ⁷signs Jesus in Cana of Galilee,
και ἐφάνερωσεν τὴν δόξαν αὐτοῦ⁷ και ἐπίστευσαν εἰς αὐτὸν⁸
and manifested his glory; and ⁸believed ⁹on ¹⁰him
οἱ μαθηταὶ αὐτοῦ.
¹¹his ¹²disciples.

12 Μετὰ τοῦτο κατέβη εἰς Ἀκαπερναούμ,¹³ αὐτὸς και ἡ
After this he went down to Capernaum, he and
μήτηρ αὐτοῦ και οἱ ἀδελφοὶ αὐτοῦ¹⁴ και οἱ μαθηταὶ αὐτοῦ,¹⁵ and
his mother and ¹⁴brethren ¹⁵his and his disciples; . and
ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 Καὶ ἐγγὺς ἦν τὸ πάσχα¹⁶
there they abode not many ¹⁷days. And near was the passover
τῶν Ἰουδαίων, και ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. 14 και
of the ¹⁸Jews, and ¹⁹went ²⁰up ²¹to ²²Jerusalem ²³Jesus. And
εὑρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας και πρόβατα και
he found in the temple those who sold oxen and sheep and
περιστερὰς, και τοὺς κερματιστὰς καθήμενους. 15 και ποιή-
doves, and the money-changers sitting; and having
σας φράγγιλιον ἐκ σχοινίων πάντα ἐξέβαλεν ἐκ τοῦ
made a scourge of cords ²⁴all ²⁵he ²⁶drove ²⁷out from the
ἱεροῦ, τὰ τε πρόβατα και τοὺς βόας, και τῶν κολληβιστῶν
temple, both the ²⁸sheep and ²⁹the oxen; and of the money-changers
ἐξέχεεν τὸ κέρμα³⁰ και τὰς τραπέζας ἀνέστρεψεν. 16 και
he poured out the coin and the tables overthrew. And
τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἀρατε ταῦτα
to those who ³¹the ³²doves ³³sold ³⁴he said, Take these things
ἐντεῦθεν³⁵ μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμ-
hence; ³⁶make not the house of my father a house of mer-
πορίου. 17 Ἐμνήσθησαν³⁷ οἱ μαθηταὶ αὐτοῦ ὅτι γε-
chandise. And ³⁸remembered ³⁹his ⁴⁰disciples ⁴¹that ⁴²writ-
γράμμενον ἔστιν, Ὁ ζῆλος τοῦ οἴκου σου ⁴³κατέφαγέ⁴⁴ με.
ten it is, The zeal of thine house has eaten ⁴⁵up ⁴⁶me.
18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι και εἶπον⁴⁷ αὐτῷ, Τί
⁴⁸Answered ⁴⁹therefore ⁵⁰the ⁵¹Jews and said to him, What
σημεῖον δεκνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη
sign ⁵²shewest thou to us that these things thou doest? ⁵³Answered
ὁ⁵⁴ Ἰησοῦς και εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, και ἔν⁵⁵
⁵⁶Jesus and said to them, Destroy this temple, and in
τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 Εἶπον⁵⁷ οὖν οἱ Ἰουδαῖοι,
three ⁵⁸days I will raise up it. ⁵⁹Said ⁶⁰therefore ⁶¹the ⁶²Jews,
ἡ Τεσσαράκοντα⁶³ και ἐξ ἔτεσιν ἠκόδομήθη⁶⁴ ὁ ναὸς οὗτος, και
Forty ⁶⁵and six ⁶⁶years was building this temple, and
σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; 21 Ἐκεῖνός δὲ ἔλεγεν
thou in three ⁶⁷days wilt raise up it? ⁶⁸But he ⁶⁹spoke
περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε οὖν ἠγέρ-
concerning the temple ⁷⁰of his body. ⁷¹When therefore he was
θη⁷² ἐκ νεκρῶν ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
raised up from among [the] dead ⁷³remembered ⁷⁴his ⁷⁵disciples ⁷⁶that

have well drunk, then that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they abode not many days. And near was the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he

¹ — τότε [L] [T] [A].

² — τὴν LTTA.

³ Κανᾶ ELTT.

⁴ Καφαρναούμ LTTAW.

⁵ — αὐτοῦ [L] [T] [A].

⁶ τὰ κέρματα the coins TTA.

⁷ + [και] and L.

⁸ — δε and [L] [T] [A].

⁹ καταφάγεται will eat up ELTTAW.

¹⁰ εἶπαν LTTA.

¹¹ — ὁ LTTAW.

¹² [ἐν] T.

¹³ Τεσσαράκοντα TTA.

¹⁴ ἰκοδομήθη T.

had said this unto them; and they believed the scripture, and the word which Jesus had said.

τοῦτο ἔλεγεν αὐτοῖς, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ ἔλεπεν ὁ Ἰησοῦς.
word which had spoken Jesus.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.

23 Ὡς δὲ ἦν ἐν Ἱερουσαλὺμοις ἐν τῷ πάσχα, ἦν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ ὃς Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 καὶ ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν αὐτοῖς, 25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, πού αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.
But when he was in Jerusalem at the passover, at the feast, many believed on his name, beholding his signs which he was doing. But himself Jesus did not trust himself to them, because of his knowing all [men], and that he need not that any should testify concerning man, for he knew what was in man.

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα. αὐτῷ, ἄρχων τῶν Ἰουδαίων. 2 οὗτος ἦλθεν πρὸς τὸν Ἰησοῦν.
But there was a man of the Pharisees, Nicodemus name his, a ruler of the Jews; he came to Jesus.

III. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered

νυκτός, καὶ εἶπεν αὐτῷ, ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλή-
by night, and said to him, Rabbi, we know that from God thou
λυσας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται
hast come a teacher, for no one these signs is able
ποιεῖν ἢ σὺ ποιεῖς ἐάν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. 3 Ἀπεκρίθη
to do which thou doest unless be God with him. 3 Answered
τοῦ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐάν μὴ
Jesus and said to him, Verily verily I say to thee, Unless
τις γεννηθῇ ἄνωθεν, οὐ δύναται εἶδεν τὴν βασιλείαν τοῦ
anyone be born anew, he cannot see the kingdom
θεοῦ. 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄν-
of God. 4 Says to him Nicodemus, How can a
θρώπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν
man be born of old men? can he enter into the womb
τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπε-
of his mother a second time enter and be born? 5 An-
κρίθη ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐάν μὴ τις γεννηθῇ
swered Jesus, Verily verily I say to thee, Unless anyone be born
ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν
of water and of Spirit he cannot enter into the kingdom
τοῦ θεοῦ. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν·
of God. That which has been born of the flesh flesh is;
καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστίν.
and that which has been born of the Spirit spirit is.
7 μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι
Do not wonder that I said to thee, It is needful for you to be born
ἄνωθεν. 8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ
anew. The wind where it wills blows, and its sound
ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει·
thou hearest, but knowest not whence it comes and where it goes:
οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. 9 Ἀπε-
thus is everyone that has been born of the Spirit. 9 An-

ἢ — αὐτοῖς GLTTAW. ὅς — LTTA. ο + τοῖς GLTTA. P [ἐν] LIT. q — ὁ LTTA.
τὸν αὐτὸν LTTA. — τοῦ L. αὐτὸν him LTTAW. P βαββεί T. δύναται ταῦτα
τὰ σημεῖα LTTA. — ὁ LTTAW. γ — ὁ T. — ὁ GLTTA]JW. τῶν οὐρανῶν ὅς
τὰ τοῦ οὐρανοῦ E. ἀλλὰ T. ἢ ὁ L.

of Judaea; and there he tarried with them, and baptized. 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given on all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not

την Ιουδαίαν γῆν. καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν. 23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἱγγύς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 24 οὐπω γάρ ἦν βεβλημένος εἰς τὴν φυλακὴν. 25 Ἦν οὖν ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν τοῦ Ἰωάννου μετὰ τῶν Ἰουδαίων περὶ καθαρισμοῦ. 26 καὶ ἤλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, ῥαββί, ὃς ἦν μετὰ σου περὶ τὸν Ἰορδάνου, ὃ σὺ μαρτυρήσας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Ἀπεκρίθη ὁ Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἅν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ἡμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Ὁὐκ εἰμι ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἀπέσταλμένος εἰμι ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν νύμφην, ἡ νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἰσθιῶς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὐτὴ οὖν ἡ χαρὰ ἡ ἐμὴ πληθύνεται. 30 ἐκείνου δεῖ αὐξάνειν, ἐμὲ δὲ ἑλαττοῦσθαι. 31 ὁ ἄνωθεν ἐρχόμενος ἄνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἄνω πάντων ἐστίν. 32 καὶ ὁ ἑώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεός τὸ πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα ὧδε ἔδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ

ο Ἰωάνης Tr. p — ὁ τ[TrA]. q Ἰωάνου Tr. r Ἰουδαίου a Jew GLT[TA]W. s ἤλαθον TrA. t ἔλπαν TrA. u ῥαββί T. v Ἐγὼ οὐκ εἰμι I. w — ἐπάνω πάντων ἐστίν T. x — καὶ [L]TrA. a — τοῦτο T. b — ὁ θεός (read he gives) [L]TrA. c — ὅτι and T.

ἀπειθῶν τῷ νήῳ οὐκ ὀφείλει ζῶν, ἀλλ' ἡ ὀργή τοῦ θεοῦ
is not subject to the Son shall not see life, but the wrath of God of God abideth on him.
μένει ἐπ' αὐτόν
abides on him.

4 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι,
When therefore knew the Lord that heard the Pharisees,
ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάν-
that Jesus more disciples makes and baptizes than John
νης· 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ
(although indeed Jesus himself was not baptizing but, of his
μαθηταὶ αὐτοῦ· 3 ἀφῆκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν πάλιν
disciples), he left Judaea, and went away again
εἰς τὴν Γαλιλαίαν. 4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς
into Galilee. And it was necessary for him to pass through
Σαμαρείας· 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγο-
Samaritania. He comes therefore to a city of Samaria call-
μένην Συχάρ· πλησίον τοῦ χωρίου ἃν ἔδωκεν Ἰακώβ
ed Sychar, near the land which gave Jacob
Ἰωσήφ τῷ νήῳ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ.
to Joseph his son. Now was there fountain Jacob's;
δοῦν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθίζετο οὕτως
Jesus therefore, being wearied from the journey, sat thus
ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥσει ἕκτη. 7 Ἐρχεται γυνή
at the fountain. [The] hour, was about [the] sixth. Comes a woman
ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς,
out of Samaria to draw water. Says to her Jesus,
Δός μοι πιεῖν· 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς
Give me to drink; for his disciples had gone away into
τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. 9 λέγει αὐτῇ ὁ Ἰησοῦς
the city, that provisions they might buy. Says to her Jesus,
ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ
the woman Samaritana, How thou a Jew being from me
πιεῖν αἰτεῖς, οὐ οὕτως γυναικὸς Σαμαρεῖτιδος; Ροῦ γὰρ
to drink dost ask, being a woman Samaritan? For no
συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. 10 Ἀπεκρίθη Ἰησοῦς
have intercourse Jews with Samaritans. Answered Jesus
καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ τίς
and said to her, If thou hadst known the gift of God, and who
ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας
it is that says to thee, Give me to drink, thou wouldest have asked
αὐτόν, καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν. 11 λέγει αὐτῇ ἡ
him, and he would have given to thee water living. Says to him the
γυνὴ, Κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶν
woman, Sir, nothing to draw with thou hast, and the well is
βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μείζων εἶ
deep; whence then hast thou the water living? Art thou greater
τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς
than our father Jacob, who gave us the well, and himself
ἔξ αὐτοῦ ἔπιεν, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θέρεματά αὐτοῦ;
of it drank, and his sons and his cattle?
13 Ἀπεκρίθη αὐτῇ ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ
Answered Jesus and said to her, Everyone that drinks of

IV. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (though Jesus himself baptized not, but his disciples,) 3 he left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water

4 Ἰησοῦς Jesus T. 5 Ἰωάνης Te. 6 Σαμαρείας T. 7 Συχάρ E. 8 οὐ GL. 9 ὥς
LITRAW. 10 πιεῖν TT.A. 11 οὖν T. 12 Σαμαρεῖτις T. 13 πᾶς L; πιεῖν TT.A. 14 γυναικὸς
Σαμαρεῖτιδος (Σαμαρεῖτιδος T) οὕτως LITRAW. 15 οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις T.
16 ἡ γυνὴ A. 17 — ο GLITRAW.

shall thirst again: 11 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 16 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. 27 And upon this came

τοῦ ὕδατος· τοῦτου διψήσει πάλιν· 14 ὁς δ' ἂν πῖν ἐκ τοῦ this water with thirst again, but whosoever may drink of the ὕδατος ὃ ἐγὼ δώσω αὐτῷ· οὐ μὴ διψήσῃ· εἰς τὸν αἰῶνα· water which I will give him in no wise shall thirst for ever, ἀλλὰ τὸ ὕδωρ ὃ ὃς ὡσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή but the water which I will give to him shall become in him a fountain ὕδατος ἀλλομένου εἰς ζωὴν αἰωνίων. 15 Λέγει πρὸς αὐτὸν of water springing up into life eternal. 15 Λέγει αὐτῷ ὁ ἄνθρωπος· ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ the woman, Sir, give me this water, that I may not thirst μὴ δὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. 16 Λέγει αὐτῷ ὁ Ἰησοῦς, Nor come here to draw. 16 Λέγει αὐτῷ ὁ Ἰησοῦς, γὰρ ὁ ἄνθρωπος ἔσχε, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου thy husband and come here. 16 Λέγει αὐτῷ ὁ Ἰησοῦς, κρίθι ἡ γυνή καὶ εἰπεν, ὁ ἄνθρωπος ἔσχε. 16 Λέγει αὐτῷ ὁ Ἰησοῦς, Καλῶς εἶπας, ὅτι ἄνδρα οὐκ ἔχω. 18 πέντε answered the woman and said, I have not a husband. 18 πέντε Ἰησοῦς, γὰρ ἄνδρας ἔσχε, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου answered the woman and said, I have not a husband. 18 πέντε Ἰησοῦς, ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν Sir, I perceive that a prophet art thou. 20 οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσκύνουσιν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱερουσαλὴμ ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. 21 Λέγει αὐτῷ ὁ Ἰησοῦς, ἡ γυνή, πιστευσόν μοι, ὅτι ἔρχεται ὥρα ὅτε ἡμεῖς οὐτε ἐν τῷ ὄρει τούτῳ οὐτε ἐν Ἱερουσαλὴμ προσκυνήσεται neither in this mountain nor in Jerusalem shall ye worship τῷ πατρὶ. 22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἰδατε· ἡμεῖς προσκυνοῦμεν ὃ οἰδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. the Father. 22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἰδατε· ἡμεῖς προσκυνοῦμεν ὃ οἰδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 23 ἄλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῇται· ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν. But is coming an hour and now is, when the true worshippers will worship the Father in spirit and in truth: for also the Father seeketh such who worship him. 24 Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι μεσσίας ἐρχεται, ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. 26 Λέγει αὐτῷ ὁ Ἰησοῦς, ἔγω εἰμι, ὃ λαλῶν σοι. 27 Καὶ ἐπὶ τούτῳ

* [οὐ μὴ διψήσῃ ... ὃ δὲ ὡσω αὐτῷ] L. ὁ διψήσῃ LITTA. * + ἐγὼ I T. ὁ ἔρχομαι Tr; διέρχομαι TA. — ὁ LITTA. — ὁ Ἰησοῦς (read he says) [LITTA]. — σου τὸν ἄνδρα A. * + αὐτῷ [to him] [L]. — ἄνδρα οὐκ ἔχω T. * εἶπες T. τῷ ὄρει τούτῳ GLITTAW. * προσκυνεῖν δεῖ LITTAW. ἡ γυνή, πιστευσόν μοι L; Πίστευέ μοι, γυνή TTA. ἄλλὰ LITTAW. — αὐτόν T. προσκυνεῖν δεῖ T. πάντα TTA.

ἦλθον¹ οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν² ὅτι μετὰ γυναικὸς³
came his disciples, and wondered that with a woman.
ἐλάλει· οὐδεὶς μὲντοι εἶπεν, Τί ζητεῖς; ἢ τί λα-
he was speaking; no one however said, What seekest thou? or, Why
λῃς μετ' αὐτῆς;
thou with her?

28 Ἀφῆκεν ὁὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς⁴
Left then her waterpot the woman and went away into
τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 Δεῦτε, ἴδετε ἄνθρω-
the city, and says to the men, Come, see a man
πον ὃς εἶπέν μοι πάντα ῥῶσα⁵ ἐποίησα· μήτι οὗτός ἐστιν
who told me all things whatsoever I did; perchance this is
ὁ χριστός; 30 Ἐξῆλθεν οὖν ἐκ τῆς πόλεως, καὶ ἦρ-
the Christ! They went forth therefore out of the city, and came
χοντό πρὸς αὐτόν⁶
unto him.

31 Ἐν δὲ τῷ μετὰ ἡρώτων αὐτὸν οἱ μαθηταί, λέ-
But in the meantime were asking him the disciples, say-
γοντες, Ῥαββί, φάγε. 32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρωσίν⁷
ing, Rabbi, eat. But he said to them, I meat
ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε. 33 Ἐλεγον οὖν οἱ μαθη-
have, to eat which ye know not. Said therefore the disci-
ται πρὸς ἀλλήλους, Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν;
ples to one another, Anyone did bring him [anything] to eat?

34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρωμά ἐστιν ἵνα ποιῶ⁸ τὸ
Says to them Jesus, My meat is that I should do the
θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.
will of him who sent me, and should finish his work.

35 οὐχ ὑμεῖς λέγετε, ὅτι ἐτι τετραμήνόν⁹ ἐστιν καὶ ὁ θερισμός¹⁰
Not yet say, that yet four months it is and the harvest
ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ
comes? Behold, I say to you, Lift up your eyes and
θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμόν¹¹ ἤδη.
see the fields, for white they are to harvest already.

36 καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν
And he that reaps a reward receives, and gathers fruit
εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ¹²
unto life eternal, that, both he that sows together may rejoice
καὶ ὁ θερίζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστίν· ὅ¹³ ἄλλ-
and he that reaps. For in this the saying is true,
ἄνός, ὅτι ἄλλος ἐστίν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

That one it is who sows, and another who reaps.
38 ἐγὼ ἀπέστειλα¹⁴ ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε¹⁵
sent you to reap on which not ye have laboured;
ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύ-
others have laboured, and ye into their labour have en-
θατε.
tered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν¹⁶
But out of that city many believed on him
τῶν Σαμαριτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρ-
of the Samaritans, because of the word of the woman tes-

his disciples, and mar-
velled that he talked
with the woman; yet
no man said, What
seekest thou? or, Why
talkest thou with her?

28 The woman then
left her waterpot, and
went her way into the
city, and saith to the
men, 29 Come, see a
man, which told me all
things that ever I did:
is not this the Christ?
30 Then they went out
of the city, and came
unto him.

31 In the mean while
his disciples prayed
him, saying, Master,
eat. 32 But he said
unto them, I have meat
to eat that ye know
not of. 33 Therefore
said the disciples one
to another, Hath any
man brought him ought
to eat? 34 Jesus saith
unto them, My meat is
to do the will of him
that sent me, and to
finish his work. 35 Say
not ye, There are yet
four months, and then
cometh harvest? be-
hold, I say unto you,
Lift up your eyes, and
look on the fields; for
they are white already
to harvest. 36 And he
that reapeth receiveth
wages, and gathereth
fruit unto life eternal:
that both he that sow-
eth and he that reap-
eth may rejoice to-
gether. 37 And herein
is that saying true, One
soweth, and another
reapeth. 38 I sent you
to reap that whereon
ye bestowed no labour:
other men laboured,
and ye are entered into
their labours.

39 And many of the
Samaritans of that
city believed on him
for the saying of the
woman, which testi-

¹ ἦλθον GLT. ² ἐθαύμαζον were wondering GLT. ³ τῆς γυναικὸς T. ⁴ ἀφῆκεν GLT. ⁵ ῥῶσα T. ⁶ ἐλθόν GLT. ⁷ βρωσίν T. ⁸ ποιῶ T. ⁹ τετραμήνόν GLT. ¹⁰ θερισμός T. ¹¹ ἤδη T. ¹² χαίρῃ T. ¹³ ὁ T. ¹⁴ ἀπέστειλα T. ¹⁵ κεκοπιάκατε T. ¹⁶ ἐπίστευσαν T.

fid. He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word: 42 and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

τυρούσης, "Οτι εἶπέν μοι πάντα ἃ ὅσα" ἐποίησα. 40 Ὡς
tiffing, He told me all things whatsoever I did. When
οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριταῖται, ἠρώτων αὐτὸν
therefore came to him the Samaritans, they asked him
μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ
to abide with them, and he abode there two days. And
πολλοὶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ· 42 τῇ τε
many more believed because of his word; and to the
γυναικὶ ἔλεγον, ἡ ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πισ-
woman they said, No longer because of thy saying we
τεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν
believe, for ourselves have heard, and we know that this is
ἄληθώς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.
truly the Saviour of the world, the Christ.

43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come unto Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν· ἐκεῖθεν, καὶ ἀπὴλ-
But after the two days he went forth thence, and went
θεν εἰς τὴν Γαλιλαίαν. 44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρη-
away into Galilee; for himself Jesus testified,
σεν, ὅτι προφῆτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.
that a prophet in his own country honour has not.
45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐξέλαυντο αὐτὸν
When therefore he came into Galilee, received him
οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱε-
the Galileans, all things having seen which he did in Je-
русαλὴμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν
Jerusalem during the feast, for they also went to the
ἑορτήν.
feast.

46 Ἦλθεν οὖν ὁ Ἰησοῦς· πάλιν εἰς τὴν Κανά τῆς
Came therefore Jesus again to Cana

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and

Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. 46 καὶ ἦν τις
of Galilee, where he made the water wine. And there was a certain
βασιλικός. οὗ οὗτος ἡσθένει ἐν Καπερναούμ. 47 οὗτος
courtier, whose son was sick in Capernaum. Ho
ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλι-
having heard that Jesus had come out of Judea into Gali-
λαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἠρώτα αὐτόν ἵνα κατα-
lee, went to him, and asked him that he would
βῇ καὶ ἰάσθαι αὐτοῦ τὸν υἱόν· ἡμελλεν γὰρ ἀποθνήσκειν.
comedown and heal his son; for he was about to die.
48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐάν μὴ σημεῖα καὶ
Said therefore Jesus to him, Unless signs and
τέρατα ὀήτε οὐ μὴ πιστεύσητε. 49 Λέγει πρὸς αὐτόν ὁ
wonders ye see in no wise will ye believe. 49 Says to him the
βασιλικός· Κύριε, κατὰ βῆθι πρὶν ἀποθανεῖν τὸ παιδίον μου.
courtier, Sir, come down before I die my little child.
50 Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ
Says to him Jesus, Go, thy son lives. And
ἐπίστευσεν ὁ ἄνθρωπος τῇ λόγῳ ἣν εἶπεν αὐτῷ ὁ Ἰησοῦς,
believed the man the word which said to him Jesus,
καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐ-
and went away. But already as he was going down his boudmen

ἃ which TTrA. Σαμαριταῖται T. ὅτι L. ὁ Χριστός LTrA. καὶ ἀπῆλθεν [L]TrA. ὁ GLTrA. ὥς T. ὅσα whatsoever LTrA. ὁ Ἰησοῦς (read he came GLTrA. P + ὁ Ἰησοῦς Jesus W. ἦν δέ T. Καπερναούμ LTrA. αὐτὸν [L]TrA. καὶ [L]TrA. ὅν LTrA. + ὁ LTrA. αὐτοῦ (read the bondmen) T.

and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and

τὸν κράββατον σου, καὶ περιπάτει. 9 Καὶ εὐθέως ἐγένετο αὐτοῦ καὶ ἄνθρωπος, καὶ ἦν ἐν τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. 10 Ὁ δὲ εὐθέως ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 Ἐλέγον οὖν οἱ Ἰουδαῖοι τῷ θεραπευμένῳ, Σάββατον ἐστὶν ὁὐκ ἐξεστὶν σοι ἄραι τὸν κράββατον. 11 Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου καὶ περιπάτει. 12 Ἠρώτησαν οὖν αὐτόν, Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου καὶ περιπάτει; 13 Ὁ δὲ ἀποκρίθης, οὐκ ᾔδει τίς ἐστιν ὁ γὰρ Ἰησοῦς ἐξέγενεσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. 14 Μετὰ ταῦτα ἐνέρισκε αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἰδὲ, ὡγὴς γέγονας, μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν ᾖ σοι γέννηται. 15 Ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ. 16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτείνειν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἔγωγε ἐργάζομαι. 18 Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον τὸν πατέρα ποιοῦντα, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγον τὸν θεόν, ἴσον ἑαυτὸν ποιών τῷ θεῷ. 19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, εἰ μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα. Ἄ γὰρ ἂν ἐκείνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ

) * κράβατον LITRAW. γ — εὐθέως T. * + καὶ and [LITRA]. + + σου (read thy bed) L. b + ὅς δὲ who however LIT. c — οὖν [LITRA]. d — τὸν κράββατον σου [LITRA]. e κράβατόν [LITRA] f ἀσθενῶν was impotent T. g + [καὶ] and L. h οἱ Ἰουδαῖοι τὸν Ἰησοῦν LITRA. i — καὶ ἐζήτουν αὐτὸν ἀποκτείνειν [LITRA]. j — Ἰησοῦς (read he answered) T. k — οὖν T. l ἐλέγεν T. p ἂν T. q [ἂν] T. r ποιεῖ ὁμοίως T.

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης
 After these things ¹went ²away ³Jesus over the sea
 τῆς Γαλιλαίας τῆς Τιβεριαδος· 2 καὶ ἠκολούθει¹ αὐτῷ ὄχλος
 of Galilee (of Tiberias), and ²followed ³him ⁴a ⁵crowd
 πολὺς, ὅτι ἰώρων¹ αὐτοῦ² τὰ σημεῖα· ὃ ἐποίει ἐπὶ
 great, because they saw of him the signs which he wrought upon
 τῶν ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος· ὃ δὲ Ἰησοῦς,
 those who were sick. And ²went ³up ⁴into ⁵the ⁶mountain ⁷Jesus,
 καὶ ἐκεῖ ἵεκάθητο¹ μετὰ τῶν μαθητῶν αὐτοῦ· 4 ἦν δὲ ἐγγὺς
 and there sat with his disciples; and ²was ³near
 τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας οὖν ὁ Ἰη-
 the ¹passover, the feast of the Jews. ²Having ³lifted ⁴up ⁵then ⁶Je-
 σοῦς τοὺς ὀφθαλμούς¹, καὶ θεασάμενος ὅτι πολὺς ὄχλος
 sus [his] eyes, and having seen that a great crowd
 ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον, Πόθεν
 is coming to him, he says to Philip, Whence
 ἀγοράσομεν¹ ἄρτους ἵνα φάγωσιν οὗτοί²; 6 Τοῦτο δὲ ἐλεγεν
 shall we buy loaves that ²may ³eat ⁴these? But this he said
 πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλεν ποιῆν. 7 ἀπε-
 trying him, for he knew what he was about to do. An-
 κρίθη¹ αὐτῷ δὲ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ
 swared him Philip, ²For ³two ⁴hundred ⁵denarii ⁶loaves ⁷not
 ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.
 are sufficient for them that each of them some little may receive.
 8 Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς
 Says to him one of his disciples, Andrew the brother
 Σίμωνος Πέτρου, 9 Ἔστιν παιδάριον ἔν¹ ὧδε, ὃ² ἔχει πέντε
 of Simon Peter, ³Is ⁴a ⁵little ⁶boy ⁷a here, who has five
 ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς
 loaves ¹barley and two small fishes; but ²these ³what ⁴are for
 τοσοῦτους; 10 Εἶπεν δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους
 so many? And ²said ³Jesus, Make the men
 ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῇ τόπῳ. Ἀνέπεσον¹
 to recline. Now ²was ³grass ⁴much in the place: reclined
 οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὧσε¹ πεντακισχίλιοι. 11 ἔλαβεν
 therefore the men, the number about five thousand. ²Took
 δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκεν¹ τοῖς
 and ²the ³loaves ⁴Jesus, and having given thanks distributed to the
 μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις ὁμοίως καὶ
 disciples, and the disciples to those reclining; and in like manner
 ἐκ τῶν ὀψαρίων ὅσων ᾔθελον. 12 ὥς δὲ ἐνεπλήσθησαν
 of the small fishes as much as they wished. And when they were filled
 λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα
 he says to his disciples, Gather together the ²over ³and ⁴above
 εἰσάματα, ἵνα μή τι ἀπόληται. 13 Συνήγαγον οὖν
 fragments, that nothing may be lost. They gathered together therefore
 καὶ ἐγένισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε
 and filled twelve hand-baskets of fragments from the five
 ἄρτων τῶν κριθίνων ὃ ἐπερίσσευσεν¹ τοῖς βεβρω-
 loaves ²barley which were over and above to those who had

VI. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them, that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14 Then

¹ ἠκολούθει δὲ LITTA.

² ἐθεώρουν LITTA.

³ αὐτοῦ GLTTAW.

⁴ ὁ LITTA.

⁵ ἐκαθέζετο T. ⁶ τοὺς ὀφθαλμούς ὁ Ἰησοῦς LITTAW.

⁷ τὸν LITTA.

⁸ ἀγοράσομεν

should we buy LITTAW.

⁹ ἀποκρίνεται answers T.

¹⁰ + ὁ T.

¹¹ οὐτῶν LITTA.

¹² — τι (read a little) [LITTA].

¹³ — ἐν (read paid, a little boy) [LITTA].

¹⁴ δὲ LITTAW

¹⁵ — δὲ and [LITTA].

¹⁶ ἀνέπεσαν LITTA.

¹⁷ ὡς TITTA.

¹⁸ οὖν therefore (took) LITTA.

¹⁹ εὐχαρίστησεν καὶ ἔδωκεν gave thanks and distributed T.

²⁰ — τοῖς μαθηταῖς, οἱ δὲ μαθη-

ται LITTA. ²¹ ἐπερίσσευσαν LITTA.

those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea, 17 and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherewith his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks): 24 when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking

κόσιν. 14 οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἐσθῆν. The men therefore having seen what ²had ³done sign ⁴Jesus, said, This is truly the prophet who ⁵is coming into the world. 15 Ἰησοῦς οὖν γινούς ὅτι μέλλει εἰσελθεῖν εἰς τὸν κόσμον. Jesus therefore knowing that they are about to come and seize him, that they may make him king, withdrew again to the mountain himself alone. 16 Ὡς δὲ ὄψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ, ἐπὶ τὴν θάλασσαν, 17 καὶ ἔμβαντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοὺμ. καὶ σκοτία ἦδη ἔγεγονει, καὶ οὐκ ἔλθλυθε πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἥ τε ἡ θάλασσα ἀνέμου μεγάλου ἤνιεντος ἐξηγείρετο. 19 ἔληλασθα ὅσον ὅσον ἑκατὸν ἢ τριάκοντα βωροῦντες, 20 ὅτε οὖν εἶδον τὸν Ἰησοῦν περιπατοῦν ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. 20 ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι, μή φοβεῖσθε. 21 Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, 22 τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὺς πέραν τῆς θαλάσσης, εἰδὼν ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἧ ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνέεισθλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνον οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, 23 ἄλλα δὲ ἡλθεν πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου. 24 ὅτε οὖν εἶδον ὅτι ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερναοὺμ, ἐκείνῳ δὲ ἦσαν ἐγγὺς τὸν τόπον ὅπου ἔφαγον τὸν ἄρτον.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὺς πέραν τῆς θαλάσσης, εἰδὼν ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἧ ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνέεισθλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνον οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, 23 ἄλλα δὲ ἡλθεν πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου. 24 ὅτε οὖν εἶδον ὅτι ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερναοὺμ, ἐκείνῳ δὲ ἦσαν ἐγγὺς τὸν τόπον ὅπου ἔφαγον τὸν ἄρτον.

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9 — ὁ Ἰησοῦς (read he had done) ΤΤΑ. 10 — τὸν κόσμον ἐρχόμενος Τ. 11 — αὐτὸν (read [him]) ΛΙΤΑ. 12 φεύγει escapes Τ. 13 — τὸ (read a ship) ΤΤΑ. 14 Καπερναοὺμ ΛΙΤΑ. 15 κατέλαβεν δὲ αὐτοὺς ἡ σκοτία and darkness overtook them Τ. 16 οὐτως not yet ΛΙΤΑ. 17 Ἰησοῦς πρὸς αὐτοὺς Τ. 18 διεγείρετο ΤΑ. 19 ὥστε L. 20 σταδία Τ. 21 εἰκοσι πέντε ΛΙΤΑ. 22 ἐγένετο τὸ πλοῖον ΛΙΤΑ. 23 τὴν γῆν Τ. 24 εἶδον saw ΛΙΤΑ. 25 — ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ ΟΙΤΑ. 26 πλοῖον ship ΟΙΤΑ. 27 — δὲ but ΤΤ[Α]. 28 ἦλθον Τ. 29 πλοῖα ships L. 30 — καὶ ΟΙΤΑ. 31 πλοῖα small ships ΛΙΤΑ. 32 Καπερναοὺμ ΛΙΤΑ.

καοὺμ¹ ζητοῦντες τὸν Ἰησοῦν. 25 καὶ εὐρόντες αὐτὸν
caum seeking Jesus. And having found him

πέραν τῆς θαλάσσης, εἶπον αὐτῷ, "Ραββί," πότε ὦδε
the other side of the sea, they said to him, Rabbi, when here
γέγονας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν
hast thou come? ²Answered ³them ⁴Jesus and said, Verily

ἀμὴν λέγω υμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ'
verily I say to you, Ye seek me, not because ye saw signs, but
ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. 27 ἐργάζεσθε
because ye ate of the loaves and were satisfied. 27 Work

μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν
not [for] the food which perishes, but [for] the food
τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
which abides unto life eternal, which the Son of man

ὑμῖν δώσει¹· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.
to you will give; for him the Father sealed, [even] God.

28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιούμεν, ἵνα ἐργαζώμεθα
They said therefore to him, What do we, that we may work
τὰ ἔργα τοῦ θεοῦ; 29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,
the works of God? ²Answered ³Jesus and said to them,

Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε¹ εἰς ὃν
This is the work of God, that ye should believe on him whom

ἀπέστειλεν ἐκεῖνος. 30 Εἶπον οὖν αὐτῷ, Τί οὖν ποιῶς
²sent ³he. They said therefore to him, What ⁴then ⁵doest

σύ σημεῖον, ἵνα ἴδωμεν καὶ πιστεῦσωμέν σοι; τί ἐργάζῃ;
⁶thou sign, that we may see and may believe thee? what dost thou work?

31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς
Our fathers ate the manna in the wilderness, as

ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς
it is written, Bread out of the heaven he gave them

φαγεῖν. 32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω
to eat. ²Said ³therefore ⁴to ⁵them ⁶Jesus, Verily verily I say

ὑμῖν, Οὐ Μωσῆς¹ δέδωκεν² ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρα-
to you, ³Not ⁴Moses ⁵has given you the bread out of the hea-

νοῦ· ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐ-
ven; but my Father gives you the bread out of the hea-

ρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ
ven ²true. For the bread of God is he who

καταβαίνειν ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν δίδους τῷ κόσμῳ.
comes down out of the heaven, and life gives to the world.

34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν
They said therefore to him, Lord, always give to us

ἄρτον τοῦτον. 35 Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ
this bread. ²Said ³and ⁴to ⁵them ⁶Jesus, I am the

ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με¹ οὐ μὴ² πεινάσῃ³.
bread of life: he that comes to me in no wise may hunger,

καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ⁴ διψήσῃ⁵ πώποτε, 36 ἀλλ'
and he that believes on me in no wise may thirst at any time. But

εἶπον ὑμῖν ὅτι καὶ ἐώρακατέ με¹ καὶ οὐ πιστεύετε. 37 πᾶν
I said to you that also ye have seen me and believe not. All

ὃ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμὲ ἔχει· καὶ τὸν ἐρχό-
that gives me the Father to me shall come, and him that comes

for Jesus, 25 And when they had found him of the other side of the sea, they said unto him, Rabbi, when comest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did out of the cause ye did out of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh

¹ ῥαββί τ. ² δίδωσιν ὑμῖν gives to you τ.

³ ποιούμεν should we do EGLTFAW.

⁴ — ὁ τ. ⁵ πιστεύετε TTA. ⁶ Μωσῆς LITAW.

⁷ ἔδωκεν gave LITAW.

⁸ γ + ὁ τ.

⁹ οὖν therefore τ; — δέ [L] TTA.

¹⁰ ἐμὲ TTA.

¹¹ πεινάσει shall hunger L.

¹² διψήσει

shall thirst LITAW. ¹³ — με [L] T.

to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your Fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may

μενον προς "με" ου μη εκβάλω εξω. 38 ὅτι καταβέβηκα to me not at all will I cast out. For I have come down
ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ, τὸ θέλημα τοῦ ἐμόν, ἀλλὰ out of the heaven, not that I should do will my, but
τὸ θέλημα τοῦ πέμψαντός με. 39 τοῦτο. εἰ ἐστὶν τῇ the will of him who sent me. And this is the
θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκέν will of the who sent me Father, that [of] all that he has given
μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν me, I should not lose [any] of it, but should raise up it in
τῇ ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο. εἰ ἐστὶν τὸ θέλημα τοῦ the last day. And this is the will of him who
πέμψαντός με, ἵνα πᾶς ὃ θεωρῶν τὸν υἱὸν καὶ πιστεύων sent me, that everyone who sees the Son and believes
εἰς αὐτὸν, ἔχει ζωὴν αἰώνιον, καὶ ἀναστήσῃ αὐτὸν ἐγὼ on him, should have life eternal; and will raise up him I
τῇ ἐσχάτῃ ἡμέρᾳ. 41 Ἐγγιζόντων οὖν οἱ Ἰουδαῖοι περὶ at the last day. Were murmuring therefore the Jews about
αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ him, because he said, I am the bread which came down out of the
οὐρανοῦ. 42 καὶ ἔλεγον, Οὐχ οὗτος ἐστὶν Ἰησοῦς ὁ υἱὸς heaven. And were saying, Is not this Jesus the Son
Ἰωσήφ, ὃν ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; of Joseph, of whom we know the father and the mother?
πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; how therefore says he, Out of the heaven I have come down?
43 Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύετε Answered therefore Jesus and said to them, Murmur not
μετ' ἀλλήλων. 44 οὐδεὶς δύναται ἔλθειν πρὸς "με" ἐάν μη with one another. No one is able to come to me unless
ὁ πατὴρ ὁ πέμψας με ἐκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω the Father who sent me draw him, and I will raise up
αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἐστὶν γεγραμμένον ἐν τοῖς προ him at the last day. It is written in the pro
φήταις, Καὶ ἔσονται πάντες διδασκτοὶ τοῦ θεοῦ. Πᾶς phets, And they shall be all taught of God. Every one
οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται therefore that has heard from the Father and has learnt, comes
πρὸς "με". 46 οὐχ ὅτι τὸν πατέρα ἡγῶν ἑώρακεν, εἰ μὴ ὁ to me: not that the Father and I have seen, except he who
ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα. 47 ἀμὴν is from God, he has seen the Father. Verily
ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. verily I say to you, He that believes on me has life eternal.
48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 οἱ πατέρες ὑμῶν ἐφαγον I am the bread of life. Your Fathers ate
τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. 50 οὗτος ἐστὶν ὁ the manna in the desert, and died. This is the
ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ bread which out of heaven comes down, that anyone of it

ο ἐμὲ T. ὁ ἀπὸ from LTTA. ε ποιῶσω T. ἡ — πατρός (read of him who sent) GLTTAW — ἐν (read at the) TRA. ἡ γὰρ for (this) GLTTAW. ἰ τοῦ πατρὸς μου of my father LTTA. ἡ ἐγὼ L. ἡ + ἐν in (the) LT. ο Οὐχί T. π πῶς now TTA. 9 — οὗτος (read λέγει says he) [L]TTA. — οὖν G[L]TTAW. ἡ — ὁ TTT. ἡ μετὰ T. ἡ ἐμὲ TRA. ἡ κἀγὼ LTTA. ἡ + ἐν in (the) GLTTAW. ἡ — τοῦ GLTTAW. ἡ — οὖν GLTTA. ἡ ἐμὲ TTTW. ἡ ἑώρακεν τις LTTAW. ἡ θεόν God T. ἡ — εἰς ἐμὲ TTTA. ἡ ἐν τῇ ἐρήμῳ τὸ μάννα LTTA.

φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ
 may eat and not die. I am the bread living, which
 ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου
 out of the heaven, came down: if anyone shall have eaten of this
 τοῦ ἄρτου ζήσεται¹ εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ
 bread he shall live for ever; and this bread also which I
 δώσω, ἢ· σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω² ὑπὲρ τῆς· τοῦ
 will give, my flesh is, which I will give for the of the
 κόσμου ζωῆς. 52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰου-
 world life. Were contending therefore with one another the Jews
 δαῖτοι, λέγοντες, Πῶς δύναται ὁ ὅτος ἡμῖν³ δοῦναι τὴν
 saying, How is able he us to give
 σάρκα¹ φαγεῖν; 53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
 flesh. [his] to eat? 53 Said therefore to them Jesus, Verily
 ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ
 verily I say to you, Unless ye shall have eaten the flesh of the Son
 τοῦ ἀνθρώπου καὶ πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν
 of man and shall have drunk his blood, ye have not life
 ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου
 in yourselves. He that eats my flesh, and drinks my
 τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ
 blood, has life eternal, and I will raise up him in the
 ἐσχάτῃ ἡμέρᾳ· 55 ἡ γὰρ σὰρξ μου ὁ ἀληθὺς⁴ ἐστίν βρωσίς, καὶ
 last day; for my flesh truly is food, and
 τὸ αἷμά μου ὁ ἀληθὺς⁵ ἐστίν πόσις. 56 ὁ τρώγων μου τὴν
 my blood truly is drink. He that eats my
 σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.
 flesh and drinks my blood, in me abides, and I in him.
 57 καθὼς ἀπέστειλén με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ
 As sent me the living Father, and I live because of
 τὸν πατέρα· καὶ ὁ τρώγων με, κακεῖνος βžήσει⁶ δι'
 the Father, also he that eats me, he also shall live because of
 ἐμέ. 58 οὗτος ἐστίν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς·
 me. This is the bread which out of the heaven came down.
 οὐ καθὼς ἔφαγον οἱ πατέρες ὕμῶν⁷ τὸ μάννα, καὶ ἀπέθα-
 Not as ate the fathers of you the manna, and died:
 νον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται⁸ εἰς τὸν αἰῶνα.
 he that eats this bread shall live for ever.
 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναοῦμ.⁹
 These things he said in [the] synagogue teaching in Capernaum.
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον,
 Many therefore having heard of his disciples said,
 Σκληρὸς ἐστίν ὁ ὅτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκοῦειν;
 Hard is this word; who is able it to hear?
 61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ
 Knowing but Jesus in himself that murmur concerning
 τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδα-
 this disciples said to them, This you does of-
 λίζει; 62 ἐάν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀνα-
 fend? If then ye should see the Son of man ascend-
 βαίνοντα ὅπου ἦν τὸ πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ
 ing up where he was before? The Spirit it is which

eat thereof, and may die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that

¹ ἐκ τοῦ ἐμοῦ ἄρτου, ζήσεται of my bread, he shall live τ. ἢ ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ σὰρξ μου ἐστίν τ. ἢ ἡν ἐγὼ δώσω LITTA. ² οἱ Ἰουδαῖοι πρὸς ἀλλήλους L. ³ ἡμῖν ὁ ὅτος τ. ⁴ αὐτοῦ his L. ⁵ καὶ ἐγὼ LITTA. ⁶ + [ἐν] L. ⁷ ὁ ἀληθὺς (is) true LITTA. ⁸ ζήσεται LITTA. ⁹ ἐξ out of LITTA. ¹⁰ ὕμῶν LITTA. ¹¹ — τὸ μάννα GTTAA ¹² ζήσεται LITTA. ¹³ Καπερναοῦμ LITTA. ¹⁴ ὁ λόγος ὁ ὅτος LITTA.

quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve.

ζωοποιεῖν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ quickens, the flesh profits nothing; the words which I speak to you, spirit are and life are; but there are of you some who believe not. For I knew from the beginning who they are who believe not, and who is he who should betray him. And he said, Therefore have I said to you, that no one is able to come to me unless it be given to him from my Father. 66 From that time many of his disciples went away back, and no more with him walked. 67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελυσόμεθα; ῥήματα ζωῆς αἰωνίου· ἔχεις. 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ἐπὶ τῷ εἶ τοῦ χριστοῦ ὁ υἱός τοῦ θεοῦ τοῦ ζῶντος. 70 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην, καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν; 71 Ἐλεγεν δὲ τὸν Ἰούδαν Σίμωνος ἡ Ἰσκαριώτην· οὗτος γὰρ ἡμελλεν αὐτὸν παραδίδόναι, εἰς ὃν ἐκ τῶν δώδεκα. liver up, one being of the twelve.

VII. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thy-

7 καὶ περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἠθέλεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. 2 Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσιν τὰ ἔργα σου· ἃ ποιεῖς. 4 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον ἑαυτὸν. 7 and was walking Jesus after these things in Galilee, not for he did desire in Judaea to walk, because they were seeking him the Jews to kill. Now was near the feast of the Jews, the tabernacles. 3 Said therefore to him his brethren, Remove hence, and go into Judaea, that also thy disciples may see thy works which thou doest; for no one in secret anything does, and seeks himself in public to be. If these things thou doest, manifest

2 λέειν ἄλλα have spoken LITTAW. 3 ἄλλα τῶν. 4 ἐμὲ τ. 5 — μου (read the Father) LITTA. 6 + οὖν therefore T. 7 + ἐκ [LITTA]. 8 τῶν μαθητῶν αὐτοῦ ἀπῆλθον LITTA. 9 — οὖν OLITTA. 10 ὁ ἅγιος the holy [one] GLITTA. 11 — τοῦ ζῶντος OLITTA. 12 ἡμελλεν LITTA. 13 παραδίδοναι αὐτὸν καρμῶτος (read son of Simon Iscariote) LITTA. 14 ἐπὶ τῷ LITTA. 15 Ἰούδαν LITTA. 16 — ὃν LITTA. 17 — καὶ τ. 18 μετὰ ταῦτα περιπατεῖ (ὁ) T. 19 Ἰησοῦς LITTAW. 20 θεωροῦσιν shall see TTRA. 21 σου τὰ ἔργα L. 22 ἐν κρυπτῷ LITTA. 23 αὐτόν L.

σεαυτὸν τῷ κόσμῳ. 5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπιστενον
thyself to the world. For neither his brethren believed
εἰς αὐτόν. 6 Λέγει ὁὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς
on him. Says therefore to them Jesus, Time my

οὐπὼτ' ἀρεσταιν. ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν· ἐτοιμός.
not yet is come, but time your always is ready.

7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ
Is unable the world to hate you, but me it hates, because I

μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.
bear witness concerning it, that the works of it evil are.

8 Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ταύτην· ἐγὼ οὐπὼτ' ἀνα-
Ye, go ye up, to this feast. I not yet am

βαίνω εἰς τὴν ἑορτήν· ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπὼτ'
going up to: this feast, for time my not yet

πεπλήρωται. 9 Ταῦτα· δὲ εἰπὼν ταῦτοῖς· ἔμεινεν ἐν τῇ
has been fulfilled. And these things having said to them he abode in τῇ

Γαλιλαίᾳ. 10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ τότε καὶ
Galilee. But when were gone up his brethren then also

αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερώς, ἀλλ' ὡς ἐν
he went up to the feast, not openly, but as in

κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ,
secret. The therefore Jews were seeking him at the feast,

καὶ ἔλεγόν, Ποῦ ἐστίν· ἐκεῖνος; 12 Καὶ γογγυσμός· πολλὸς
and said, Where is he? And murmuring much

περὶ αὐτοῦ ἦν· ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον,
concerning him there was among the crowds. Some said,

Ὅτι ἀγαθὸς ἐστίν· ἄλλοι δὲ ἔλεγον, Οὐ· ἀλλὰ πλανᾷ τὸν
Good he is; but others said, No; but he deceives the

ὄχλον. 13 Οὐδεὶς μὲντοι παρήρσια ἔλάλει περὶ αὐτοῦ,
crowd. No one however publicly spoke concerning him,

διὰ τὸν φόβον τῶν Ἰουδαίων.

because of the fear of the Jews

14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη ὁ Ἰησοῦς
But now of the feast [it] being the middle went up Jesus

εἰς τὸ ἱερόν, καὶ ἐδίδασκεν. 15 καὶ ἐθαύμαζον οἱ Ἰουδαῖοι
into the temple, and was teaching: and were wondering the Jews

λέγοντες, Πῶς οὗτος γράμματα οἶσεν, μὴ μεμαθηκώς;
saying, How this one letters knows, not having learned?

16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδασχὴ οὐκ
Answered them Jesus and said, My teaching not

ἐστίν ἐμή, ἀλλὰ τοῦ πέμψαντός με· 17 ἐάν τις θέλῃ τὸ
is mine, but his who sent me. If anyone desire

θέλημα αὐτοῦ ποιεῖν, γινώσεται περὶ τῆς διδασχῆς πότερον
his will to practise, he shall know concerning the teaching whether

ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 ὁ ἀφ'
from God it is, or I from myself speak. He that from

ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν
himself speaks, his own glory seeks; but he that seeks the

δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ
glory of him that sent him, he true is, and

ἀδικία ἐν αὐτῷ οὐκ ἐστίν. 19 οὐ Μωσῆς ὁ δέδωκεν
unrighteousness in him is not. Not Moses has given

— οὖν τ. — ταύτην (read the feast) LITTA. — οὐκ not GTR. — ἐμὸς καιρὸς
LITTA. — δὲ and GTR. — αὐτὸς he (abode) T. — εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς
ἀνέβη LITTA. — ἀλλὰ LITTA. — ὡς T. — περὶ αὐτοῦ ἦν πολὺς LITTA; ἦν περὶ αὐτοῦ
πολὺς T. — τῷ ὄχλῳ the crowd T. — δὲ and GTR. — ὁ LITTA. — ἐθαύμαζον οὖν
were wondering therefore LITTA. — αὖν therefore LITTA. — ὁ TIT. — τοῦ T.

1 Μωσῆς LITTA. — δέδωκεν gave LITTA.

self to the world.
5 For neither did his

brothers believe in
him. 6 Then Jesus

said unto them, My
time is not yet come:

but your time is always
ready. 7 The world

cannot hate you; but me
it hateth, because

I testify of it, that the
works thereof are evil.

8 Go ye up unto this
feast: I go not up yet

unto this feast; for my
time is not yet full

come. 9 When he had
said these words unto

them he abode still in
Galilee. 10 But when

his brethren were gone
up, then went he also

up unto the feast, not
openly, but as it were

in secret. 11 Then the
Jews sought him at

the feast, and said,
Where is he? 12 And

there was much mur-
muring among the

people concerning him:
for some said, He is a

good man; others said,
Nay; but he deceiveth

the people. 13 How-
beit no man spake

openly of him for fear
of the Jews.

14 Now about the
midst of the feast Je-

sus went up into the
temple, and taught.

15 And the Jews mar-
velled, saying, How

knoweth this man let-
ters, having never

learned? 16 Jesus an-
swered them, and said,

My doctrine is not
mine, but his that sent

me. 17 If any man
will do his will, he

shall know of the doc-
trine, whether it be of

God, or whether I speak
of myself. 18 He that

speaketh of himself seeketh
his own glory; but he that

seeketh his glory that sent
him, the same is true,

and no unrighteous-
ness is in him. 19 Did

not Moses give you the

ἔποιήσεν"; 32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος
did? ^aHeard ^bthe ^cPharisees of the ^dcrowd murmuring

περί αὐτοῦ ταῦτα· καὶ ἀπέστειλαν ἑοὶ Φαρισαῖοι καὶ
^aconcerning ^bhim ^cthose ^dthings, and ^ethe ^fPharisees ^gand

οἱ ἀρχιερεῖς ὑπρέτας, ἵνα πιάσωσιν αὐτόν. 33 εἶπεν
^athe ^bchief ^cpriests ^dofficers, ^ethat they might take ^fhim. ^gSaid

ἔτι αὐτοῖς· ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον μεθ' ὧν
^atherefore ^bto ^cthem ^dJesus, ^eYet ^fa little ^gtime ^hwith ⁱyou

εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 ζητήσετέ με καὶ
^aI am, and ^bI go ^cto him who ^dsent ^eme. ^fYe will seek me and

οὐχ εὐρήσετε^k, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλθεῖν.
^ashall not find ^b[me], and ^cwhere ^dam ^eI ^fye ^gare unable ^hto come.

35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος
^aSaid ^btherefore ^cthe ^dJews ^eamong themselves, ^fWhere ^ghe

μέλλει^h πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς
^ais about ^bto go ^cthat ^dwe ^eshall not find ^fhim? ^gto

τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ
^athe ^bdispersion ^camong the ^dGreeks ^eis he about ^fto go, ^gand

διδάσκειν τοὺς Ἕλληνας; 36 τίς ἐστιν οὗτος ὁ λόγος; ὃν
^ateach ^bthe ^cGreeks? ^dWhat ^eis ^fthis ^gword ^hwhich

εἶπεν, ζητήσετέ με, καὶ οὐχ εὐρήσετε^k, καὶ ὅπου εἰμι ἐγὼ
^ahesaid, ^bYe will seek ^cme, and ^dshall not find ^e[me]; and ^fWhere ^gam ^hI

ὑμεῖς οὐ δύνασθε εἰλθεῖν;
^aye ^bare unable ^cto come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει
^aAnd in the ^blast ^cday ^dthe ^egreat of the ^flast ^gstood

ὁ Ἰησοῦς, καὶ ἔκραζεν^h. λέγων, Ἐάν τις διψᾷ, ἐρχέσθω
^aJesus, and ^bcried, ^csaying, ^dIf anyone ^ethirst, let him come

πρὸς μεⁱ καὶ πινέτω. 38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν
^ato ^bme and ^cdrink. ^dHe that believes ^eon ^fme, as ^gsaid

ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος
^athe ^bscripture, ^crivers ^dout of ^ehis belly ^fshall flow ^gof water

ζώντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἡμελ-
^aliving. ^bBut this ^che said concerning the ^dSpirit ^ewhich ^fwere

λον^h λαμβάνειν οἱ ἠπιστεύοντεςⁱ εἰς αὐτόν^j οὕτω γὰρ ἦν
^aabout ^bto receive ^cthose ^dbelieving ^eon ^fhim; ^gfor not yet ^hwas

πνεῦμα ἁγίων^k, ὅτι ὁ Ἰησοῦς οὐδέπω^l ἐδοξάσθη.
^a[the] ^bSpirit ^cHoly, ^dbecause ^eJesus ^fnot yet ^gwas glorified.

40 πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον^m
^aMany ^btherefore out of the ^ccrowd ^dhaving heard ^ethe ^fword

ἐλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφῆτης. 41 Ἄλλοιⁿ ἐλεγον,
^asaid, ^bThis ^cis ^dtruly the ^eprophet. ^fOthers ^gsaid,

Οὗτός ἐστιν ὁ χριστός. Ἄλλοι^o δὲ^p ἐλεγον, Μὴ γὰρ ἐκ
^aThis ^bis ^cthe ^dChrist. ^eOthers ^fand ^gsaid, ^hThen ⁱsaid ^jof

τῆς Γαλιλαίας ὁ χριστός ἐρχεται; 42 οὐχὶ^q ἡ γραφή εἶπεν,
^aGalilee ^bthe ^cChrist ^dcomes? ^eNot ^fis the ^gscripture ^hsaid,

ὅτι ἐκ τοῦ σπέρματος Δαβὶδ^r, καὶ ἀπὸ Βηθλέμ τῆς κώμης
^athat out of the ^bseed ^cof David, and ^dfrom Bethlehem the ^evillage

ἐκποῦ ἦν Δαβὶδ^s, ὁ χριστός ἐρχεται; 43 Σχίσμα οὖν ἐστὶν
^awhere ^bwas ^cDavid, ^dthe ^eChrist ^fcomes? ^gA division ^htherefore ⁱin

hath done? 32 The
Pharisees heard that

the people murmured
such things concern-

ing him; and the Phari-
sees and the chief

priests sent officers to
take him. 33 Then said

Jesus unto them, Yet
a little will I be with

you, and then I go
unto him that sent me.

34 Ye shall seek me, and
shall not find me; and

where I am, thither ye
cannot come. 35 Then said

the Jews among them-
selves, Whither will he

go, that we shall not
find him? will he go

unto the dispersed among
the Gentiles, and teach

the Gentiles? 36 What man-
ner of saying is this

that he said, Ye shall
seek me, and shall not

find me; and where I
am, thither ye cannot

come? 37 In the last day,
that great day of the

feast, Jesus stood and
cried, saying, If any

man thirst, let him
come unto me; and

drink. 38 He that be-
lieveth on me, as the

scripture hath said, out
of his belly shall flow

rivers of living water.
39 (But this spake he

of the Spirit, which
they that believe on

him should receive:
for the Holy Ghost

was not yet given; be-
cause that Jesus was

not yet glorified.)
40 Many of the people

therefore, when they
heard this saying, said,

Of a truth this is the
prophet. 41 Others

said, This is the Christ.
But some said, Shall

Christ come out of
Galilee? 42 Hath not

the scripture said,
That Christ cometh of

the seed of David, and
out of the town of

Bethlehem, where Da-
vid was? 43 So there

was a division among
the Jews.

ⁱ ποιεῖ does T. ^j οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπρέτας LITAW; ὑπρέτας οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι T. ^k αὐτοῖς GLITAW. ^l χρόνον μικρὸν LITAW. ^m καὶ μετὰ ταῦτα LITAW. ⁿ μέλλει οὗτος T. ^o — ἡμεῖς (read εὐρή, we shall find) T. ^p ὁ λόγος οὗτος LITAW. ^q ἐκράζεν T. ^r — πρὸς με T. ^s ἡμελλον T. ^t πιστεύσαντες having believed LITAW. ^u — ἁγίου LITAW. ^v — δεδομένον given L. ^w — οὕτω LITAW. ^x ἐκ τοῦ ὄχλου οὖν [some] out of the crowd therefore LITAW. ^y τῶν λόγων τούτων these words (— τούτων W) LITAW. ^z + [ὅτι] A. ^{aa} + [ὅτι] and L. ^{ab} οἱ θεοὶ LITAW. ^{ac} — δε T. ^{ad} οὐχ LITAW. ^{ae} Δαυὶδ ὧν; Δαυεὶδ LITAW. ^{af} ἐρχεται ὁ χριστός LITAW. ^{ag} ἐγένετο ἐν τῷ ὄχλῳ LITAW.

γορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ

cuse him. But Jesus, having stooped down, with [his] finger wrote on the ground. But as they continued asking him,

ἀνακύψας εἶπεν πρὸς αὐτοὺς, Ὁ ἀναμάρτητος ἔχων πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. 8 καὶ πάλιν

you first the stone at her let him cast. And again having stooped down he wrote on the ground. But they having heard,

καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς, and by the conscience being convicted, went out one by one,

ἀρχάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ beginning from the elder ones until the last; and

κατελείβθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα. was left alone Jesus, and the woman in [the] midst standing.

10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος Ἰησοῦς, and no one seeing

πλὴν τῆς γυναικός, εἶπεν αὐτῇ, Ἡ γυνή, πού εἰσιν ἐκεῖνοι· but the woman, said to her, Woman, where are those

οἱ κατήγοροί σου, οὐδεὶς σε κατέκρινεν; 11 Ἡ δὲ εἶπεν, those thine accusers, no one thee did condemn? And she said,

Οὐδεὶς, κύριε. Εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατα- No one, Sir. And said to her Jesus, Neither I thee do

κρίνω· πορεύου καὶ μήκέτι ἀμάρτανε. condemn go, and no more sin.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησεν, λέγων, Ἐγὼ

Again therefore Jesus, to them spoke, saying, I

εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἔμοι οὐ μὴ am the light of the world; he that follows me in no wise

ῥησάτω· ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ τὸ φῶς τῆς ζωῆς, shall walk in the darkness, but shall have the light of the life.

13 Εἰπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ Said therefore to him the Pharisees, Thou concerning thyself

μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἐστὶν ἀληθής. 14 Ἀπεκρίθη bearest witness; thy witness is not true. Answered

Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, Jesus said and to them, Even if I bear witness concerning myself,

ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ true is my witness, because I know whence I came and

πού ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε πόθεν ἐρχομαι καὶ πού whither I go: but ye know not whence I come and whither

ὑπάγω, 15 ὑμεῖς, κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω I go. Ye according to the flesh judge, I judge

οὐδένα. 16 καὶ ἐάν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής no one. And if I judge also I, judgment my true

ἐστίν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πα- is, because alone I am not, but I and the who sent me Fa-

τήρ. 17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ ῥεγέγραπται, ὅτι ther. And in law your it has been written, that

δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. 18 ἐγὼ εἰμι ὁ of two men the witness true is. I am [one] who

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of

¹ οὐσα being-w.

² — Ἡ γυνή w.

³ αὐτοῖς ἐλάλησεν ὁ ([ὁ] Tr.) Ἰησοῦς LITTA.

⁴ μοι LITTA. ⁵ περιπατήσῃ should walk LITTA w.

⁶ — δὲ but T.

⁷ ἢ οὐ στήται w.

⁸ ἀληθινὴν LITTA.

⁹ — πατήρ (read he who sent me) T.

¹⁰ ρεγγραμμένον ἐστὶν it is written T.

myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor have known my Father also. 20 These words spake Jesus in the treasury, as he taught in the temple; for his hour was not yet come.

μαρτυρῶν περὶ ἑμautoυ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ bears witness concerning myself, and ²bears witness ³concerning ⁴me ⁵the ⁶who ⁷sent ⁸me ⁹Father. 19 Ἐλεγον οὖν αὐτῷ, Ποῦ ἵστιν ὁ They said therefore to him, Where is thy Father? ²Answered ¹Jesus, Neither me ye know nor my Father. If me ye had known, also my Father ye would have known. 20 Ταῦτα τὰ ῥήματα ἐλάλησεν ²ἡ ¹Ἰησοῦς ³ἐν τῷ γαζοφυλακίῳ, Jesus in the treasury, teaching in the temple; and no one took him. for not yet ἐληλύθει ἡ ὥρα αὐτοῦ, had come his hour.

21 Εἶπεν οὖν πάλιν αὐτοῖς ¹ἡ ²Ἰησοῦς. ³Ἐγὼ ὑπάγω, ⁴Said ⁵therefore ⁶again ⁷to ⁸them ⁹Jesus, ¹⁰I go away, καὶ ζητήσετέ με, καὶ ἐν τῷ ἁμαρτίᾳ ὑμῶν ἀποθανέισθε· ὅπου and ye will seek me, and in your sin ye will die; where ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 Ἐλεγον οὖν οἱ I go ye are unable to come. ²Said ¹therefore ³the ⁴Ἰουδαῖοι, Μὴ τι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω ⁵Jews, Will he kill himself, that he says, Where I go ⁶ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 Καὶ ¹εἶπεν ²αὐτοῖς, Ὑμεῖς ἐκ ye are unable to come? And he said to them, Ye from τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ ³τοῦ κόσμου beneath are, I from above am; Ye of ⁴τοῦτου ⁵ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου· τοῦτου. 24 Εἶπον ⁶this are, I am not of this world: I said οὖν ὑμῖν ὅτι ἀποθανέισθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἵαν γὰρ therefore to you that ye will die in your sins; for it μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανέισθε ἐν ταῖς ἁμαρτίαις ⁷ye believe not that I am [he], ye will die in ⁸the ⁹sin ¹⁰ὑμῶν. 25 Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; ¹Καὶ ²εἶπεν ³ἐν ⁴your. They said therefore to him, ⁵Thou ⁶who ⁷art? And ⁸said ⁹αὐτοῖς ¹⁰ῥό ¹ἡ ²Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. ³to ⁴them ⁵Jesus, Altogether that which also I say to you. 26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ Many things I have concerning you to say and to judge; but he who πέμψας με ἀληθὴς ἐστιν, καὶ ὃ ἤκουσα παρ' αὐτοῦ, ταῦτα sent me true is, and I what I heard from him, these things ¹ἔλεγον ²εἰς τὸν κόσμον. 27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῦ εἶς I say to the world. They knew not that the Father to them ἔλεγεν. 28 Εἶπεν οὖν ¹αὐτοῖς ²ἡ ³Ἰησοῦς, Ὅταν ⁴ἰψώ- he spoke of. ⁵Said ⁶therefore ⁷to ⁸them ⁹Jesus, When ye shall have σιγή τὸν υἱὸν τοῦ ἀνθρώπου, τότε γινώσθε ὅτι ἐγὼ εἰμι· lifted up the Son of man, then ye shall know that I am [he], καὶ ἅπ' ἑμautoυ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξεν με ὁ and from myself I do nothing, but as ¹taught ²me ³πατρός μου, ⁴ταῦτα λαλῶ. 29 καὶ ὁ πέμψας με, μετ' ⁵my ⁶Father, these things I speak. And he who sent me, with ἐμοῦ ἐστιν· οὐκ ἀφῆκέν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ me is; ²left ¹not ³me ⁴alone ⁵the ⁶Father, because I the things

q — ὁ OLTTAW. r ἂν ᾗδετε LTTA. * — ὁ Ἰησοῦς (read he spoke) OLTTAW.
 1 — ὁ Ἰησοῦς (read he said) LTTAW. v ἔλεγεν LTTA. w τοῦτον τοῦ κόσμου LTTA.
 2 — καὶ LTTAW. y [ὁ] γρ. z λαλῶ LTTA. a — αὐτοῖς LTTA. b — μου (read the Father) LTTA.
 c — ὁ πατήρ (read he left not) LTTA.

ἀρεστά αὐτῷ ποῶ πάντοτε. 30 Ταῦτα αὐτοῦ λαλοῦντος
pleasing to him do always. 'These things 'as he spoke
πολλοὶ ἐπίστευσαν εἰς αὐτόν.
many believed on him.

31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ
Said therefore Jesus to the who had believed on him
Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς
Jews, If ye abide in word my, truly
μαθηταὶ μου ἐστέ. 32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ
disciples my ye are. And ye shall know the truth, and the
ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ, Σπέρμα
truth shall set free you. They answered him, Seed
Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε πῶς
Abraham's we are, and to anyone have been under bondage never; how
(lit. to no one)

σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε; 34 Ἀπεκρίθη αὐτοῖς
thou sayest, Free ye shall become? Answered them
ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν
Jesus, Verily verily I say to you, that everyone that practises
τὴν ἀμαρτίαν δούλος ἐστὶν τῆς ἀμαρτίας. 35 ὁ δὲ δούλος
sin a bondman is of sin. Now the bondman

οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
abides not in the house for ever; the Son abides for ever.

36 ἔάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἐσ-
If therefore the Son you shall set free, really free ye

εσθε. 37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστέ· ἀλλὰ ζητεῖτε με
shall be. I know that seed Abraham's ye are; but ye seek me

ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 ἔγω
to kill, because word my has no entrance in you. I

ὃ ἑώρακα παρὰ τῷ πατρὶ μου λαλῶ καὶ ὑμεῖς οὖν ὃ
what I have seen with my Father speak; and ye therefore what
ἑώρακατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. 39 Ἀπεκρίθησαν
I have seen with your father do. They answered

καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς
and said to him, Our Father Abraham is. Says to them

ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ
Jesus, If children of Abraham ye were, the works of Abraham

ἐποιεῖτε. Ἄν· 40 νῦν δὲ ζητεῖτε με ἀποκτείνειν, ἄνθρωπον ὃς
ye would do; but now ye seek me to kill, a man who

τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ.
the truth to you has spoken, which I heard from God:

τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ
this Abraham did not. Ye do the works

πατρὸς ὑμῶν. Ἐἰπόν· οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας γού
of your father. They said therefore to him. We of fornication not

γεγεννήμεθα. ἓνα πατέρα ἔχομεν, τὸν θεόν. 42 Εἶπεν οὖν
have been born; one Father we have, God. Said therefore

αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἄν
to them. Jesus, If God Father of you were, ye would have loved

ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἦκα· οὐδὲ γὰρ ἀπ'
me, for I from God came forth and am come; for neither of

ἰμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. 43 διὰ τί τὴν
myself have I come, but he me sent. Why

always those things
that please him. 30 As
he spake these words,
many believed on him,

31 Then said Jesus
believed on him. If ye
continue in my word,
then are ye my disci-
ples indeed; 32 and ye
shall know the truth,
and the truth shall
make you free. 33 They
answered him, We be
Abraham's seed, and
were never in bondage
to any man: how say-
est thou, Ye shall be
made free? 34 Jesus
answered them, Verily,
verily, I say unto you,
Whosoever commit-
teth sin is the servant
of sin. 35 And the
servant abideth not
in the house for ever;
but the Son abideth
ever. 36 If the Son
therefore shall make
you free, ye shall be
free indeed. 37 I
know that ye are
Abraham's seed; but
ye seek to kill me, be-
cause my word hath
no place in you. 38 I
speak that which I
have seen with my
Father: and ye do that
which ye have seen
with your father. 39
They answered and
said unto him, Abra-
ham is our father.
Jesus saith unto them,
If ye were Abraham's
children, ye would do
the works of Abraham.
40 But now ye seek to
kill me, a man that
hath told you the
truth, which I have
heard of God: this did
not Abraham. 41 Ye
do the deeds of your
father. Then said they
to him, We be not born
of fornication; we
have one Father, even
God. 42 Jesus said
unto them, If God
were your Father, ye
would love me: for I
proceeded forth and
came from God; nei-
ther came I of myself,
but he sent me. 43 Why

^d πρὸς αὐτον to him LITTA. ^e — ὁ I [T]. ^f ἃ ἐγὼ LTT; ἐγὼ ἃ A. ^g — μου (read the Father) LTTA. ^h ἃ ἤκούσατε what ye have heard LTTA. ⁱ τοῦ πατρὸς the father LTTA. ^k εἶπαν LTTA. ^l [ὁ] T. ^m ἐστε ye are GLTTA. ⁿ — ἄν GTTA. ^o εἶπαν T. ^p — οὖν LTTA. ^q οὐκ ἐγεννήθημεν were not born LTTA. ^r — οὖν GLTTA. ^s — ὁ I [T]. ^t + ὁ the I. ^v δια τί LTTA.

do ye not understand
my speech? even be-
cause ye cannot hear
my word. 44 Ye are of
your father the devil,
and the lusts of your
father ye will do. He
was a murderer from the
beginning, and a bo-
de not in the truth,
because there is no
truth in him. When
he speaketh a lie, he
speaketh of his own;
for he is a liar, and the
father of it. 45 And
because I tell you the
truth, ye believe me
not. 46 Which of you
convinceth me of sin?
And if I say the truth,
why do ye not believe
me? 47 He that is of
God heareth God's
words: ye therefore
hear *them* not, because
ye are not of God.
48 Then answered the
Jews, and said unto
him, Say we not well
that thou art a Sama-
ritan, and hast a devil?
49 Jesus answered, I
have not a devil; but
I honour my Father,
and ye do dishonour
me. 50 And I seek not
mine own glory: there
is one that seeketh and
judgeth. 51 Verily,
verily, I say unto you,
If a man keep my say-
ing, he shall never see
death. 52 Then said
the Jews unto him,
Now we know that
thou hast a devil. A-
braham is dead, and
the prophets; and thou
sayest, If a man keep
my saying, he shall
never taste of death.
53 Art thou greater
than our father Abra-
ham, which is dead?
and the prophets are
dead: whom makest
thou thyself? 54 Jesus
answered, If I honour
myself, my honour is
nothing: it is my Fa-
ther that honoureth
me; of whom ye say,
that he is your God:
55 yet ye have not
known him; but I
know him: and if I
λαλιᾷ τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν
speech my do ye not know? Because ye are unable to hear
λόγον τὸν ἐμόν. 44 ὑμεῖς ἐκ πατρός τοῦ διαβόλου ἐστέ,
word my. Ye of [the] father the devil are,
καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκείνος
and the lusts of your father ye desire to do. He
ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστιν
a murderer was from [the] beginning, and in the truth
ἔστηκεν ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ
'has stood, because there is not truth in him. Whenever he may speak
τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ ὅτι ψεύστης ἐστὶν καὶ ὁ
falsehood, from his own he speaks; for a liar he is, and the
πατὴρ αὐτοῦ. 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ
father of it. I and because the truth speak, not
πιστεύετε μοι. 46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας;
ye do believe me. Which of you convinces me concerning sin?
εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; 47 ὁ
But if truth I speak, why ye do not believe me? He that
ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς
is of God the words of God hears: therefore ye
οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. 48 Ἀπεκρίθησαν
hear not, because of God ye are not. Answered
βοῦν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς
therefore the Jews and said to him, Not well say we
ὅτι Σαμαρεῖτης εἰ σύ, καὶ δαίμόνιον ἔχεις; 49 Ἀπεκρίθη
that a Samaritan art thou, and a demon hast? Answered
Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου,
Jesus, I a demon have not; but I honour my Father,
καὶ ὑμεῖς ἀτιμάζετέ με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου,
and ye dishonour me. But I seek not my glory:
ἐστὶν ὁ ζητῶν καὶ κρίνων. 51 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν
there is he who seeks and judges. Verily verily I say to you, If
τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ
anyone word my keep, death in no wise shall he see
εἰς τὸν αἰῶνα. 52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν
for ever. Said therefore to him the Jews, Now
ἐγγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ
we know that a demon thou hast. Abraham died and the
προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ,
prophets, and thou sayest, If anyone my word keep,
οὐ μὴ ἡγεύσεται θανάτου εἰς τὸν αἰῶνα. 53 μὴ σὺ μείζων
in no wise shall he taste of death for ever. Thou greater
εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προ-
art than our father Abraham, who died? and the pro-
φήται ἀπέθανον τίνα σεαυτὸν σοὶ ποιεῖς; 54 Ἀπεκρίθη
died! whom thyself thou makest? Answered
Ἰησοῦς, Ἐάν ἐγὼ ἑδοξάζω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἐστίν.
Jesus, If I glorify myself, my glory nothing is;
ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι
it is my Father who glorifies me, [of] whom ye say, that
θεὸς ὑμῶν ἐστίν, 55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα
God your he is. And ye have not known him, but I know

* + τοῦ the GLTTA. * οὐκ T. * + [ὑμῖν] to thee L. * — δὲ but GLTTA.
* διὰ τί LTTA. b — οὖν GLTTA. c εἶπαν LTTA. d Σαμαρεῖτης T. e ἐμὸν λόγον LTTA.
* εἶπαν T. f — οὖν LTTA. h γεύσθαι should he taste GLTTA.W. i — σὺ (read
ποιεῖς makest thou) GLTTA. k δοξάσω shall glorify LTTA. l ἡμῶν our TTTA.W.

αὐτόν, "καὶ ἂν" εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος
him; and if I say that I know not him, I shall be like
"ὅμῳν," ψεύστης. "ἀλλ'" οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ
you, a liar. But I know him, and his word
τηρῶ. 56 Ἀβραὰμ ὁ πατὴρ ὁμῶν ἠγαλλιάσατο ἵνα
I keep. Abraham your Father exulted in that he should see.
τὴν ἡμέραν τὴν ἐμὴν καὶ εἶδεν καὶ ἐχάρη. 57 "Εἶπον" οὖν
day my, and he saw and rejoiced. Said, therefore
οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπὼ ἔχεις,
the Jews to him, Fifty years [old] not yet art thou,
καὶ Ἀβραὰμ ἑώρακας; 58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
and Abraham hast thou seen? Said to them Jesus, Verily
ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. 59 Ἦραν
verily I say to you, Before Abraham was I am. They took up
οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν. Ἰησοῦς δὲ ἐκρύβη
therefore stones that they might cast at him; but Jesus hid himself,
καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν
and went forth out of the temple, going through the midst of them,
καὶ παρήγεν ὥτως.
and passed on thus.

9 Καὶ παρὰ γὰρ εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς 2 καὶ
And passing on he saw a man blind from birth. And
ῥώτησεν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες, "Ραββί," τίς
asked him his disciples saying, Rabbi, who
ἡμῶν ἐστι, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;
of us, this [man] or his parents, that blind he should be born?
3 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐτε οὗτος ἡμαρτεν οὐτε οἱ γονεῖς
Answered Jesus, Neither this [man] sinned nor parents
αὐτοῦ ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
his; but that should be manifested the works of God in him.
4 Ἐγὼ εἶπα ἔτι ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με
I said yet I must work the works of him who sent me
ἕως ἡμέρας ἔστιν ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.
while day it is; comes night, when no one is able to work.
5 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. 6 Ταῦ-
While in the world I am, [the] light I am of the world. These
τα εἰπὼν, ἐπτυνσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ
things having said, he spat on [the] ground, and made clay of
τοῦ πύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς
the spittle, and applied the clay to the eyes
τοῦ τυφλοῦ. 7 καὶ εἶπεν αὐτῷ, Ὑπάγε, νίψαι εἰς τὴν
of the blind [man]. And he said to him, Go, wash in the
κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται, ἀπεσταλμένος.
pool of Siloam, which is interpreted, Sent.
ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων. 8 Οἱ οὖν
He went therefore and washed, and came seeing. The therefore,
γείτονες καὶ οἱ θεωροῦντες αὐτὸν πρὶν ὅτι τυφλὸς
neighbours and those who saw him before that blind
ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθημένοισ καὶ προσαίτων;
he was, said, Not this is he who was sitting and begging?
9 Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν. ἄλλοι δέ, "Οτι" ὅμοιος
Some said, He it is; but others, Like

should say, I know him not, I shall be like him not, I shall be like a liar like unto you; but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day; and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

IX. And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. 7 and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he

ἢ καὶ LTTR. ὁ ὅμῳν LT. ὁ ἀλλὰ LTTRAW. P εἶδρ T. q Εἶπαν T. — ὁ TTR. — διελθὼν
... οὗτος GLITRA. "Ραββί T. " — ὁ GLITRAW. ἡμῶς US TT. ἡμῶς US T.
+ αὐτοῦ on him LTTR. — τὸν τυφλοῦ [LTTR. [νίψαι] L. ἢ προσαίτης a beggar
GLITRAW. — δε but [LTTR. ἔλεγον, Οὐχί, ἀλλ' (ἀλλὰ τ) said, No, but TTR;
ἔλεγον [Οὐχί, ἀλλ'] L.

βλέπει οὐκ οἶδμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς·
 he sees we know not, or who opened, his eyes
 ἡμεῖς οὐκ οἶδμεν. ἁὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε,¹
 we know not; he is of age, him ask,
 αὐτὸς περὶ αὐτοῦ λαλήσει. 22 Ταῦτα εἶπον οἱ γονεῖς
 he concerning himself shall speak. These things said parents
 αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἤδη γὰρ συνε-
 his, because they feared the Jews; for already had agreed
 τέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ
 together the Jews, that if anyone him should confess [to be the]
 χριστόν, ἀποσυνάγωγος γένηται. 23 διὰ τοῦτο οἱ γονεῖς
 Christ, put out of the synagogue he should be. Because of this parents
 αὐτοῦ εἶπον, "Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε." 24 Ἐφώ-
 his said, He is of age, him ask. They
 νησαν. οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ
 called therefore, a second time the man who was blind, and
 εἶπον αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδμεν ὅτι ὁ ἄνθρω-
 said to him, Give glory to God; we know that man
 πος οὗτος ἀμαρτωλὸς ἐστίν. 25 Ἀπεκρίθη οὖν ἐκείνος
 this a sinner is. Answered therefore he
 καὶ εἶπεν, Εἰ ἀμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα, ὅτι
 and said, If a sinner he is I know not. One [thing] I know, that
 τυφλὸς ὦν ἄρτι βλεπω. 26 Εἶπον δὲ αὐτῷ πάλιν, Τι
 blind being now I see. And they said to him again, What
 ἐποίησέν σοι; πῶς ἤνοιξεν σου τοὺς ὀφθαλμούς; 27 Ἀπε-
 did he to thee? how opened he thine eyes? He an-
 κρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν
 swared them, I told you already, and ye did not hear: why again
 θέλετε ἀκοῦν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;
 do ye wish to hear? also do ye wish his disciples to become?
 28 Ἐλοιδόρησαν οὖν αὐτόν, καὶ εἶπον, Σὺ εἰ μαθητὴς
 They railed at therefore him, and said, Thou art "disciple"
 ἐκείνου; ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί. 29 ἡμεῖς οἶδα-
 his but we of Moses are disciples. We know
 μέν ὅτι Μωσῆς λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδμεν
 that to Moses has spoken God; but this [man] we know not
 πῶθεν ἐστίν. 30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν
 whence he is. Answered the man and said to them, In
 γὰρ τοῦτο ἥ θάυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν
 indeed this a wonderful thing is, that ye know not whence
 ἐστίν, καὶ ἀνέφηνέ μου τοὺς ὀφθαλμούς. 31 οἶδμεν δὲ ὅτι
 he is, and he opened mine eyes. But we know that
 ἁμαρτωλῶν ὁ θεός οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῇ ὃς
 sinners God does not hear; but if anyone God-fearing be,
 καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτον ἀκούει. 32 ἐκ τούτων
 and the will of him do, him he hears. Ever
 οὐκ ἠκούσθη, ὅτι ἤνοιξεν τὸν ὀφθαλμούς τυφλοῦ
 it was not heard that opened anyone [the] eyes of [one] blind
 γεγεννημένου. 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἔ-
 having been born. If not were this [man] from God he
 δύνατο ποιεῖν οὕτως. 34 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν
 could do nothing. They answered and said to him, In
 αὐτὸν ἐρωτήσατε, αὐτὸς (— αὐτὸς ΤΤΑ.) ἡλικίαν ἔχει ΛΤΤΑ. ε αὐτοῦ ΤΤ. εἶπαν ΛΤΤΑ.
 ε ἐρωτήσατε Τ. τὸν ἄνθρωπον ἐκ δευτέρου ΛΤΤΑ. οὗτος ὁ ἄνθρωπος Λ. καὶ εἶπεν
 ΛΤΤΑ. οὖν therefore (they said) ΛΤΤΑ. μ — πάλιν ΛΤΤΑ. α + οἱ δὲ (read) But they
 railed) Τ. ο — οὖν GLT+AW P εἶπαν Τ. μαθητὴς εἰ ΛΤΤΑ. Μωσέως ΛΤΤΑ. W.
 Μωσέως ΛΤΤΑ; Μωσῆ W. τούτω γὰρ ΤΤΑ. + τὸ the (wonderful thing) ΤΤ.
 ἤνοιξεν ΛΤΤ. α — δε but ΛΤΤΑ. γ ὁ θεός ἀμαρτωλῶν ΛΤΤΑ. ἤνωξεν Τ. εἶπαν ΛΤΤΑ.

seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast alto-

7 Εἶπεν οὖν ¹πάλιν αὐτοῖς² ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω
²Said³ therefore⁴ again⁵ to⁶ them⁷ Ἰησοῦς, Verily verily I say
 ὑμῖν, ὅτι⁸ ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. 8 πάντες ὅσοι
 to you, that I am the door of the sheep. All whoever
 πρὸ ἐμοῦ ἦλθον⁹ κλέπται εἰσὶν καὶ ληστοί· ἀλλ' οὐκ ἤκουσαν
 before me came thieves are and robbers; but¹⁰ did¹¹ not¹² hear
 αὐτῶν τὰ πρὸβατα. 9 ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις
 them¹³ the¹⁴ sheep. I am the door: by me if anyone
 εἰσέλθῃ¹⁵ σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ
 enter in he shall be saved, and shall go in and shall go but, and
 νομὴν εὐρήσει. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ
 pasture shall find. The thief comes not except that he may steal
 καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν,
 and may kill and may destroy: I came that life they might have,
 καὶ περισσὸν ἔχωσιν. 11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ
 and abundantly might have [it]. I am the shepherd good. The
 ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβά-
 shepherd good his life lays down for the sheep:
 των. 12 ὁ μισθωτὸς¹⁶ δέ¹⁷ καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ
 but the hired servant, and who is not [the] shepherd, whose¹⁸ not
 *εἰσὶν¹⁹ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ
 are²⁰ the²¹ sheep own, sees the wolf coming, and
 ἀφήσιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ
 leaves the sheep, and flees; and the wolf seizes them
 καὶ σκορπιίζει· ἴτα πρόβατα· 13 ὁ δὲ μισθωτὸς φεύγει²² ὅτι
 and scatters the sheep. Now the hired servant flees because
 μισθωτὸς ἐστίν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.
 a hired servant he is, and is not himself concerned about the sheep.
 14 ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμά,²³
 I am the shepherd good; and I know those that [are] mine,
 καὶ γινώσκονται ὑπὸ τῶν ἐμῶν.²⁴ 15 καθὼς γινώσκει
 and am known of those that [are] mine. As knows
 με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου
 me the Father, I also know the Father; and my life
 τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα πρόβατα ἔχω,
 I lay down for the sheep. And other sheep I have,
 ἃ οὐκ ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κακέινά²⁵ με δεῖ²⁶
 which are not of this fold; those also me it behoves
 ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν· καὶ γενήσεται²⁷ μία
 to bring, and my voice they will hear; and there shall be one
 ποιμὴν, εἰς ποιμὴν. 17 διὰ τοῦτο²⁸ ὁ πατήρ με²⁹ ἀγαπᾷ,
 flock, one shepherd. On this account the Father me loves,
 ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.
 because I lay down my life, that again I may take it.
 18 οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ'
 No one takes it from me, but I lay down it of
 ἐμαυτοῦ. ἔξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἔξουσίαν ἔχω
 myself. Authority I have to lay down it, and authority I have
 πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ
 again to take it. This commandment I received from
 τοῦ πατρὸς μου. 19 Σχίσμα³⁰ οὖν³¹ πάλιν ἐγένετο ἐν τοῖς
 my Father. A division therefore again there was among the

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers; but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 19 There was a division therefore again among the Jews for these

¹ αὐτοῖς πάλιν L; — πάλιν αὐτοῖς T; — αὐτοῖς A.

² ἐμοῦ OLTrA; — πρὸ ἐμοῦ T. ³ — δὲ but TTrJ.

⁴ [τὰ πρόβατα] A) ὁ δὲ μισθωτὸς φεύγει [L]TrA. ⁵ γινώσκονται TTrA. ⁶ γινώσκονται TTrA.

⁷ mine know me LTrA.

⁸ — οὖν LTrA.

⁹ δεῖ με LTrA.

¹⁰ — ὅτι [L]Tr[A].

¹¹ ἐστὶν LTrA.

¹² γινώσκονται με τὰ ἐμά those that [are] mine know me LTrA.

¹³ γενήσεται TTrA.

¹⁴ ἦλθον πρὸ

¹⁵ J — τὰ πρόβατα.

¹⁶ γινώσκονται με τὰ ἐμά those that [are] mine know me LTrA.

¹⁷ με ὁ πατήρ LTrA.

sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Ἰουδαῖοι διὰ τοὺς λόγους τούτους. 20 ἔλεγον· ἔξῃ¹ but Jews on account of these words; ²said, ³but πολλοὶ ἐξ αὐτῶν, Δαίμονιον ἔχει καὶ μαίνεται· τί αὐτοῦ many of them, A demon he has and is mad; why him ἀκούετε; 21 Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν do ye hear? Others said, These sayings are not [those] δαιμονιζόμενον· μὴ δαιμονιον δυναται τυφλῶν of one possessed by a demon. ²A ³demon ¹is able of [the] blind [the] ὀφθαλμοὺς ἀνοίγειν¹: eyes to open?

22. Ἐγένετο δὲ τὰ ἑγκαίνα¹ ἐν ἡτοῖς² Ἱεροσολύμων, And took place the feast of dedication at Jerusalem,

καὶ¹ χειμὼν ἦν· 23 καὶ περιεπάτει² Ἰησοῦς ἐν τῷ ἱερῷ and winter it was. And ²was ³walking ¹Jesus in the temple ἐν τῇ στοᾷ τοῦ Σολομῶντος· 24 ἐκύκλωσαν οὖν αὐτὸν in the porch of Solomon. ²Encircled ³therefore ¹him

22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice: and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we

οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, ὥς ποτε τὴν ψυχὴν ἡμῶν the Jews, and said to him, Until when our soul αἰρεῖς; εἰ σὺ εἶ ὁ χριστός, μείπε¹ ἡμῖν παρ- holdest thou in suspense? If thou art the Christ, ¹tell us plain- ῥήσι· 25. Ἀπεκρίθη αὐτοῖς² ὁ³ Ἰησοῦς, Εἶπον ὑμῖν, καὶ ly. ²Answered ³them ¹Jesus, I told you, and οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς ye believe not. The works which I do in the name of ²Father μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· 26 ὁ³ ἄλλ¹ ὑμεῖς οὐ² μου, these bear witness concerning me: ¹but ye ²not πιστεύετε. Ροῦ γάρ¹ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν, ἀκαθῶς ¹believe, for ye are not of ²sheep ³my, is εἶπον ὑμῖν· 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἰκούει¹, I said to you ²Sheep ³my ¹my voice hear, κάγω γινώσκω αὐτά· καὶ ἀκολουθοῦσιν μοι, 28 κάγω ζῶν and I know them, and they follow me; and I life αἰώνιον διδῶμι αὐτοῖς² καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτά ἐκ τῆς χειρὸς μου. 29 ὁ ever, and ²shall ³not ¹seize ²anyone them out of my hand. πατήρ μου¹ ὃς² δίδωκεν μοι³ μείζον πάντων¹ ἐστίν· καὶ My Father who has given [them] to me greater than all is, and οὐδεὶς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου¹ no one is able to seize out of the hand of my Father. 30 ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν· 31 Ἐβάστασαν ὅσιν¹ πάλιν I and the Father one are. ²Took ³up ¹therefore ²again λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. 32 ἀπεκρίθη stones the Jews that they might stone him. ²Answered αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα¹ εἶδεα ὑμῖν ἐκ τοῦ them ²Jesus, Many good works I shewed you from πατρός μου¹ διὰ ποῖον αὐτῶν ἔργον² λιθάσετε με³; my Father; because of which of them ²work do ye stone me? 33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· λέγοντες, Περὶ καλοῦ Answered ²him the ³Jews, ¹saying, For a good

* οὐ then T. ¹ ἀνοίγει to have opened TTR. ² ἐγκαίνα T. ³ — τοῖς T. ⁴ — καὶ TTR. ⁵ [δ] TTR. ⁶ Σολομῶνος LITAW; τοῦ Σολομῶνος T. ⁷ εἰπὼν T. ⁸ — αὐτοῖς T. ⁹ ἀλλὰ LITAW. ¹⁰ ὅτι οὐκ TTR. ¹¹ — καθὼς εἶπον ὑμῖν [L]TTR[A]. ¹² ἀκούουσιν [are] hearing TTR. ¹³ διδῶμι αὐτοῖς ζῶν αἰώνιον TTR. ¹⁴ — μου [read the Father] T. ¹⁵ ὁ what he has given TTR. ¹⁶ πάντων μείζον TTR. ¹⁷ — μου [read the Father] [L]TTR[A]. ¹⁸ — οὐκ TTR. ¹⁹ ἔργα καλὰ LT. ²⁰ — μου [read the Father] [L]TTR[A]. ²¹ ἐμε λιθάσετε TTR. ²² — λέγοντες LITAW.

ἔργον οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι
work we do not stone thee, but for blasphemy, and, because
σύ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. 34 Ἀπεκρίθη αὐτοῖς
thou ^aman ^{being} makest thyself God. ^{Answered} ^{them}
δ' ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ
^I ^{Jesus,} ^{is} ^{it} ^{not} ^{written} ⁱⁿ ^{your} ^{law,} ^I
ἔπα, ^{θεοὶ} ἔστε; 35 Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ
^{said,} ^{gods} ^{ye} ^{are}? ^{If} ^{them} ^{he} ^{called} ^{gods,} ^{to} ^{whom} ^{the}
λόγος τοῦ θεοῦ ἐγένετο, ^{καὶ} οὐ δύναται λυθῆναι ἡ γραφή.
word of God came, (and ^{cannot} ^{be} ^{broken} ^{the} ^{scripture,})

36 ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον,
[of him] whom the Father sanctified and sent into the world,
ὅμεις λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ
do ye say, Thou blasphemest, because I said, Son of God
εἰμι; 37 εἰ οὐ ποῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε
I am? ^{If} ^I ^{do} ^{not} ^{the} ^{works} ^{of} ^{my} ^{Father,} ^{believe} ^{not}
μοι; 38 εἰ δὲ ποῶ, κύν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις
me; ^{but} ^{if} ^I ^{do,} ^{even} ^{if} ^{me} ^{ye} ^{believe} ^{not,} ^{the} ^{works}
πιστεύατε, ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ
^{believe,} ^{that} ^{ye} ^{may} ^{perceive} ^{and} ^{may} ^{believe} ^{that} ⁱⁿ ^{me} ^[is]
ὁ πατήρ, κἀγὼ ἐν αὐτῷ. 39 Ἐξήτουν οὖν ὁ πάλιν
the Father, and I in him. They sought therefore again
αὐτὸν πιάσαι καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. 40 Καὶ
him to take, and he went forth out of their hand; and
ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν
departed again beyond the Jordan, to the place where was
Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. 41 καὶ
John the first baptizing; and he abode there. And
πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν
many came to him, and said, John indeed
σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης
^{sign} ^{did,} ^{no;} ^{but} ^{all} ^{whatsoever} ^{said} ^{John}
περὶ τούτου, ἀληθὴ ἦν. 42 Καὶ ἐπίστευσαν πολλοὶ
concerning this [man], true were. And ^{believed} ^{many}
ἐκεῖ εἰς αὐτόν. ^{there} ^{on} ^{him.}

11 Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας,
Now there was a certain [man] sick, Lazarus of Bethany,
ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 Ἦν
of the village of Mary and Martha her sister. ^{It} ^{was}
δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάασα
and Mary who anointed the Lord with ointment and wiped
τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος
his feet with her hair, whose brother Lazarus
ἦσθεναι. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγον-
was sick. ^{Sent} ^{therefore} ^{the} ^{sisters} ^{to} ^{him,} ^{saying,}
σαι, Κύριε, ὅδε ὃν φιλεῖς ἀσθενεῖ. 4 Ἀκούσας δὲ ὁ Ἰησοῦς
ing, Lord, lo, he whom thou lovest is sick. But ^{having} ^{heard} ^{Jesus}
εἶπεν, Αὕτη ἡ ἀσθενεία οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ
said, This sickness is not unto death, but ^{for}
τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι
the glory of God, that may be glorified the Son of God by

stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39 Therefore they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 42 And many believed on him there.

XI. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified

† d [ὁ] Tr. * + ὅτι that LTrA. † εἶπον L. † ἐγένετο τοῦ θεοῦ T. h — τοῦ T.
i πιστεύετε T. k πιστεύετε LTrA. † γινώσκητε may know LTrA. m τῷ πατρὶ the
Father LTrA. n [οὖν] TrA. o — πάλιν T. p Ἰωάννης Tr. q ἔμεινεν L. r πολλοί.
ἐπίστευσαν εἰς αὐτὸν ἐκεῖ LTrA. s + τῆς T. t Μαριάμ Tr.

τοῦ ἀδελφοῦ αὐτῶν.¹¹ 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ὁ
 their brother. Martha therefore when she heard that
 Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἔκα-
 Jesus is coming, met him; but Mary in the house was
 ὑπετο. 21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ
 sitting. Then said Martha to Jesus, Lord, if
 ἦς ὥδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 22 ἄλλα
 thou hadst been here, my brother had not died; but
 καὶ νῦν οἶδα ὅτι ὅσα ἀναιτήσῃ τὸν θεόν, δώσει
 even now I know that whatsoever thou mayest ask of God, will give
 σοι ὁ θεός. 23 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός
 thee God. Says to her Jesus, Will rise again brother
 σου. 24 Λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ
 thy. Says to him Martha, I know that he will rise again in the
 ἀναστάσει ἐν τῇ ἑσχάτῃ ἡμέρᾳ. 25 Εἰπεν αὐτῇ ὁ Ἰησοῦς,
 resurrection, in the last day. Said to her Jesus,
 Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ πιστεύων εἰς ἐμέ,
 I am the resurrection and the life: he that believeth on me,
 κἂν ἀποθάνῃ ζήσει. 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων
 though he die he shall live; and everyone who lives and believeth
 εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;
 ou me, in no wise shall die for ever. Believest thou this?
 27 Λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ
 She says to him, Yea, Lord; I have believed that thou art the
 χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.
 Christ, the Son of God, who into the world comes.
 28 Καὶ ταῦτα εἰπούσα ἀπῆλθεν, καὶ ἐφώνησεν Μαρίαν
 And these things having said she went away, and called Mary
 τὴν ἀδελφὴν αὐτῆς· ἡλᾶθρα, εἰπούσα, Ὁ διδάσκαλος πά-
 her sister secretly, saying, The teacher is
 εστιν καὶ φωνεῖ σε. 29 Ἐκεῖνη ὡς ἤκουσεν βεγχεῖται· ταχὺ
 come and calls thee. She when she heard rises up quickly
 καὶ ἔρχεται πρὸς αὐτόν. 30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς
 and comes to him. Now not yet had come Jesus
 εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ
 into the village, but was in the place where met him
 ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ
 Martha. The Jews therefore who were with her in the house
 καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως
 and consoling her, having seen Mary that she quickly
 ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, Ὅτι
 she rose up and went out, followed her, saying,
 ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 Ἡ οὖν Μαρία
 She is going to the tomb that she may weep there. Mary therefore
 ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν εἰς
 when she came where was Jesus, seeing him, fell at
 τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὥδε
 his feet, saying to him, Lord, if thou hadst been here
 οὐκ ἂν ἀπέθανέν μου ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν
 had not died my brother. Jesus therefore when he saw

brother. 20 Then Mar-
 tha, as soon as she
 heard that Jesus was
 coming, went and met
 him; but Mary sat
 still in the house.
 21 Then said Martha
 unto Jesus, Lord, if
 thou hadst been here,
 my brother had not
 died. 22 But I know,
 that even now, what-
 soever thou wilt ask
 of God, God will give
 thee. 23 Jesus saith
 unto her, Thy bro-
 ther shall rise again.
 24 Martha saith unto
 him, I know that he
 shall rise again in the
 resurrection at the
 last day. 25 Jesus
 said unto her, I am
 the resurrection, and
 the life: he that be-
 lieveth in me, though
 he were dead, yet shall
 he live: 26 and who-
 ever liveth and believ-
 eth in me shall never
 die. Believest thou
 this? 27 She saith un-
 to him, Yea, Lord: I
 believe that thou art
 the Christ, the Son of
 God, which should
 come into the world.
 28 And when she had
 so said, she went her
 way, and called Mary
 her sister secretly, say-
 ing, The Master is
 come, and calleth for
 thee. 29 As soon as
 she heard that, she
 arose quickly, and
 came unto him. 30 Now
 Jesus was not yet
 come into the town,
 but was in that place
 where Martha met
 him. 31 The Jews
 then which were with
 her in the house, and
 comforted her, when
 they saw Mary, that
 she rose up hastily and
 went out, followed her,
 saying, She goeth un-
 to the grave to weep
 there. 32 Then when
 Mary was come where
 Jesus was, and saw
 him, she fell down at
 his feet, saying unto
 him, Lord, if thou
 hadst been here, my
 brother had not died.
 33 When Jesus there-
 fore saw her weeping,

¹¹ — αὐτῶν (read [their] brother) TTrA. P — ὁ GLTTAW. ¹² — ἡ GL. ¹³ — τὸν TTrA.
¹⁴ οὐκ ἂν ἀπέθανεν (ἐτεθνήκει α) ὁ ἀδελφός μου LTTA. ¹⁵ — ἄλλα [ε] TTrA. ¹⁶ — ἡ LTTA.
¹⁷ τοῦτο this TTrA. ¹⁸ Μαριάμ LTTA. ¹⁹ ἡλᾶθρα L. ²⁰ εἰπασα Tr. ²¹ — ὁ δὲ and (she) TTrA.
²² ἡ γέγονε rose up LTTA. ²³ ἤρχετο came TTrA. ²⁴ — εἰ yet LTTA. ²⁵ — Μαριάμ LTTA.
²⁶ δοξάσας thinking TTrA. ²⁷ Μαριάμ TTrA. ²⁸ — ὁ LTTA. ²⁹ αὐτοῦ εἰς (πρὸς) TTrA)
 τοὺς πόδας GLTTAW. ³⁰ μου ἀπέθανεν TTrA.

σαιους καὶ *εἶπον αὐτοῖς ἃ¹ ἐποίησεν ὁ Ἰησοῦς. 47 συνήγα-
saees and told them what did Jesus. Gathered

γον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον,
therefore the chief priests and the Pharisees a council, and said,

Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλά ^ασημεῖα ποιεῖ.¹
What do we? for this man many signs does.

48 ἂν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν.
If we let alone him thus, all will believe on him,

καὶ ἰλεῦσονται οἱ Ῥωμαῖοι καὶ ἀρῶσιν ἡμῶν καὶ τὸν τόπον
and will come the Romans and will take away from us both the place

καὶ τὸ ἔθνος. 49 Εἰς δὲ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς
and the nation. But a certain one of them, Caiaphas, high priest

ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἶδατε
being of that year, said to them, Ye know

οὐδὲν, 50 οὐδὲ ^βδιαλογίζεσθε² ὅτι συμφέρει ἡμῖν³ ἵνα εἰς
nothing, nor consider that it is profitable for us that one

ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος
man should die for the people, and not whole the nation

ἀπόλῃται. 51 Τοῦτο δὲ ἀφ' ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχ-
should perish. But this from himself he said not, but high

ιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, ^γπροεφῆτευσεν⁴ ὅτι ^δἐμελλεν⁵
priest being of that year, prophesied that was about

ἵ^δ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52 καὶ οὐχ ὑπὲρ
Jesus to die for the nation; and not for

τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορ-
the nation only, but that also the children of God who have been

πισμένα ^εσυναγάγῃ⁶ εἰς ἓν. 53 ἀπ' ἐκείνης οὖν
scattered abroad he might gather together into one. From that therefore

τῆς ἡμέρας ^ςσυνεβουλεύσαντο⁷ ἵνα ἀποκτείνωσιν αὐτόν.
day they took counsel together that they might kill him.

54 ὁ Ἰησοῦς οὖν ἰοῦκ ἐτι⁸ παρρησίᾳ περιεπάτει ἐν τοῖς
Jesus therefore no longer publicly walked among the

Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκείθεν εἰς τὴν χώραν ἐγγὺς τῆς
Jews, but went away thence into the country near the

ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κάκεῖ ^δδιέτριβεν⁹
desert, to Ephraim called a city, and there he stayed

μετὰ τῶν μαθητῶν αὐτοῦ.
with his disciples.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν
Now was near the passover of the Jews, and went up

πολλοὶ εἰς Ἱερουσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα
many to Jerusalem out of the country before the passover, that

ἀγνίσωσιν ἑαυτοὺς. 56 ἔζήτουν οὖν τὸν Ἰησοῦν, καὶ
they might purify themselves. They were seeking therefore Jesus, and

^εἔλεγον¹⁰ μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ
were saying among one another in the temple standing, What does it seem

ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώκεσαν δὲ
to you, that in no wise he will come to the feast? Now had given

^βκαὶ¹¹ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ^γἐντολήν¹², ἵνα ἂν τις
both the chief priests and the Pharisees a command, that if anyone

γνῶ πού ἐστιν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.
should know where he is he should shew [it], that they might take him.

them what things Jesus had done. 47 They gathered the chief priests and the Pharisee-a council, and said, What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; 52 and not for that nation only, but that also he should gather together in God the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death. 54 Jesus therefore walked no more openly among the Jews; but thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he was, he should shew it, that they might take him.

¹ εἶπον T. ² ὁ LTTR. ³ ποιεῖ σημεῖα LTTRAW. ⁴ λογίζεσθε LTTRAW. ⁵ οὐδὲν LTTR. ⁶ διαλογίζεσθε LTTRAW. ⁷ συνεβουλεύσαντο they took counsel LTTR. ⁸ οὐκ ἐτι LTTR. ⁹ ἐμελλεν T. ¹⁰ ἐλεγον T. ¹¹ ἐντολὴς commands TTR.

XII. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches of palm trees, and went forth to meet him, and

12 Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃς τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα ἐσκόνηκε· ὁ δὲ Λάζαρος εἷς ἦν τῶν συνανακειμένων αὐτῷ. 3 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου κλίνων μετ' αὐτόν. 4 λέγει οὖν ἓξ ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, 5 Ὡς διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηνარიῶν, καὶ ἐδόθη πτωχοῖς; 6 Ἐπεὶ δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν. 7 Ἐπὶ οὖν ὁ Ἰησοῦς, ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου βετηρήσκει αὐτό. 8 τοῦς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9 Ἐγὼ οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἔστιν, καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τὸν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. 12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, 13 ἐλαβον τὰ βᾶτα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ.

P — ο τεθνηκώς [L] [Tr]. 9 + ὁ (— ὁ τ) Ἰησοῦς Jesus (raised) LIT¹W. 9 + ἐκ ὅς (those) Tr. 9 ἀνακειμένων συν GLT¹W. 9 Μαρία Tr. 9 [τοῦ] Tr. 9 δὲ but (says) T. 9 Ἰούδας ὁ Ἰσκαριώτης εἷς ἐκ τῶν μαθητῶν αὐτοῦ Tr. 9 Διὰ τί LIT¹. 9 ἔχων having Tr. 9 + ἵνα τί Tr. 9 βετηρήσκει she may keep LIT¹W. 9 + ὁ ὄχλος (crowd) T. 9 — ὁ GLT¹W. 9 αὐτῶν them W.

καὶ ἱεκραζον, ἡ Ὑσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν
and were crying, Hosanna, blessed [is] he who comes in [the]
ὀνόματι κυρίου, ἡ ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 Εὐρών δὲ
name of [the] Lord, the king of Israel. 14 Having found and
ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστιν γεγραμ-
Jesus a young ass sat upon it, as it is writ-
μενον, 15 Μὴ φοβοῦ, ἰθὺγατερ. Σιών ἰδοῦ, ὁ βασιλεὺς σου
ten, Fear not, daughter of Zion: behold, thy king
ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. 16 ταῦτα. ὁ δὲ οὐκ
comes, sitting on a colt of an ass. 16 These things now not
ἔγνωσαν ὁιμαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἰδοξάσθη
knew this disciples at the first, but when was glorified
ἡ Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ
Jesus then they remembered that these things were of him
γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. 17 ἡμαρτύρει οὖν
written, and these things they did to him. Bore witness therefore
ὁ ὄχλος· ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ
the crowd that was with him, when Lazarus was called out of
τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ
the tomb, and raised him from among [the] dead. On account of
τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ῥήκουσεν τοῦτο
this also met him the crowd, because it heard this
αὐτὸν πεποιθέναι τὸ σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπον
of this having done sign. 19 The therefore Pharisees said
πρὸς ἑαυτούς, θεωρεῖτε ὅτι οὐκ ὠφέλειτε οὐδέν; ἰδε, ὁ κόσμος
among themselves, Do ye see that ye gain nothing? lo, the world
ὀπίσω αὐτοῦ ἀπήλθεν.
after him is gone.

20 Ἦσαν δὲ ἑτινες Ἕλληνες ἐκ τῶν ἀναβαίνοντων ἵνα
And there were certain Greeks among those coming up that
προσκυνήσωσιν ἐν τῇ ἑορτῇ. 21 οἱ τοὶ οὖν προσήλθον
they might worship in the feast; these therefore came
Φίλιππ, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων
to Philip, who was from Bethsaida of Galilee, and they asked
αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἐρχε-
him saying, Sir, we desire Jesus to see. Comes
ται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας
Philip and tells Andrew, and again Andrew
καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ. 23 ὁ δὲ Ἰησοῦς ἀπε-
and Philip tell Jesus. But Jesus an-
κρίνατο· αὐτῷ τις λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ
answered them saying, Has come the hour that should be glorified
ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ ὁ
the Son of man. Verily verily I say to you, Unless the
κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος
grain of wheat falling into the ground should die, it alone
μένει· ἐάν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25 ὁ φιλῶν
abides; but if it should die, much fruit it bears. He that loves
τὴν ψυχὴν αὐτοῦ, ἵνα ἀπολέσῃ αὐτήν, καὶ ὁ μισῶν τὴν
his life shall lose it, and he that hates
ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ· τοῦτω εἰς ζωὴν αἰώνιον φυλάξει
life his in this world to life eternal shall keep

cried, Hosanna: Bless-
ed is the King of Israel
that cometh in the
name of the Lord.
14 And Jesus, when he
had found a young
ass, sat thereon; as it
is written, 15 Fear not,
daughter of Zion: be-
hold, thy King cometh,
sitting on an ass's colt.
16 These things under-
stood not his disciples
at the first: but when
Jesus was glorified,
then remembered they
that these things were
written of him, and
that they had done
these things unto him.
17 The people therefore
that was with him
when he called Laza-
rus out of his grave,
and raised him from
the dead, bare record.
18 For this cause the
people also met him,
for that they heard
that he had done this
miracle. 19 The Phari-
sees therefore said a-
mong themselves, Per-
ceive ye how ye pre-
vail nothing? behold,
the world is gone after
him.

20 And there were
certain Greeks among
them that came up to
worship at the feast:
21 the same came
therefore to Philip,
which was of Bethsai-
da of Galilee, and desired
him, saying, Sir, we
would see Jesus.
22 Philip cometh and
telleth Andrew: and a-
gain Andrew and Phi-
lip tell Jesus. 23 And
Jesus answered them,
saying, The hour is
come, that the Son of
man should be glori-
fied. 24 Verily, verily,
I say unto you, Except
I say unto you, Except
I die, I cannot live;
but if I die, I will
bring forth much fruit.
25 He that loveth his
life shall lose it; and
he that hateth his life
in this world shall keep
it unto life eternal. 26 If

ἱεκραζον LTTA. ἡ [λέγοντες] saying L. ἡ καὶ and TTA. ἰθὺγατερ LTTAW.
δὲ [L]TTA. αὐτοῦ οἱ μαθηταὶ T. — ὁ TTA. ὅτι because EGLTW.
— καὶ T. ῥήκουσαν they heard GLTTAW. εἶπαν TTA. Ἕλληνες τινες LTTA.
προσκυνήσωσιν they shall worship LTA. — ὁ TTA. ἔρχεται (Andrew) comes LTTA.
— καὶ and LTTA. ἀποκρίνεται answers TT. ἀπολλών loses TTA.

φήτου πληρωθῇ, ὃν εἶπεν, Κύριε, τίς ἐπιστευσεν τῇ
phet might be fulfilled, which he said, Lord, who believed?
ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη;
our report? and the arm of [the] Lord to whom was it revealed?

39 Διὰ τοῦτο οὐκ ἠξύναντο πιστεῖν, ὅτι πάλιν εἶπεν
On this account they could not believe, because again said

Ἡσαίας, 40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἔπε-
Esaias, He has blinded their eyes and has

πώρωκεν¹ αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσιν τοῖς ὀφ-
hardened their heart, that they should not see with the

θαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ ἐπιστραφῶσιν,² καὶ
eyes and understand with the heart and be converted, and

ῥιᾶσμαι³ αὐτούς. 41 Ταῦτα εἶπεν Ἡσαίας, ὅτε⁴ εἶδεν
I should heal them. These things said Esaias, when he saw

τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. 42 ὅμως μέντοι
his glory, and spoke concerning him. Although indeed

καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν,
even from among the rulers many believed on him,

ἀλλὰ διὰ τοῦς Φαρισαίους οὐκ ὤμολόγουν, ἵνα μὴ
but on account of the Pharisees they confessed not, that not

ἀποσυνάγωγοι γένηνται. 43 ἡγάπησαν γὰρ τὴν δόξαν
put out of the synagogue they might be; for they loved the glory

τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ θεοῦ. 44 Ἰησοῦς
of men more than the glory of God. Jesus

δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς
but cried and said, He that believes on me, believes not on

ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με. 45 καὶ ὁ θεωρῶν ἐμέ,
me, but on him who sent me; and he that beholds me,

θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον
beholds him who sent me. I a light into the world

ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν τῇ σκοτίᾳ μὴ
have come, that everyone that believes on me in the darkness not

μεῖνῃ. 47 καὶ ἴαν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ
may abide. And if anyone of me hear the words and not

πιστεύσῃ,⁵ ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω
believe, I do not judge him, for I came not that I might judge

τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν
the world, but that I might save the world. He that rejects

ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα
me and does not receive my words, has him who judges

αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ
him: the word which I spoke, that shall judge him in the

ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ'
last day; for I from myself spoke not, but

ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν.⁶ τί
the who sent me Father, himself me commandment gave what

εἶπω καὶ τί λαλήσω. 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ
I should say and what I should speak; and I know that his commandment

ζωὴ αἰώνιος ἐστίν· ἃ οὖν ᾠαλὼ ἐγὼ, καθὼς εἶρηκέν μοι
life eternal is. What therefore speak I, as has said to me

ὁ πατήρ, οὕτως λαλῶ.
the Father, so I speak.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι
Now before the feast of the passover, knowing Jesus that

¹ ἐπώρωσεν hardened ² ττῶα. ³ ἐπώρωσεν hardened ⁴ ττῶα. ⁵ ἴδομαι I shall heal ⁶ ττῶα.
⁷ ὅτι because ⁸ ττῶα. ⁹ ἀλλὰ ¹⁰ ττῶα. ¹¹ φυλάξῃ keep [them] ¹² ττῶα. ¹³ ἐδῶκεν has
given ¹⁴ ττῶα. ¹⁵ ἐγὼ λαλῶ ¹⁶ ττῶα.

filled, which he spake, Lord, who hath be-
lieved our report? and to whom hath the arm
of the Lord been re-
vealed? 39 Therefore
they could not believe,
because that Esaias
said again, 40 He hath
blinded their eyes, and
hardened their heart;
that they should not
see with their eyes, nor
understand with their
heart, and be convert-
ed, and I should heal
them. 41 These things
said Esaias, when he
saw his glory, and
spoke of him. 42 Never-
theless among the chief
rulers also many be-
lieved on him; but be-
cause of the Pharisees
they did not confess
him, lest they should
be put out of the syna-
gogue: 43 for they
loved the praise of men
more than the praise of
God. 44 Jesus cried and
said, He that believeth
on me, believeth not on
me, but on him that
sent me. 45 And he that
seeth me seeth him
that sent me. 46 I am
come a light into this
world, that whosoever
believeth on me should
not abide in darkness.
47 And if any man
hear my words, and be-
lieve not, I judge him
not: for I came not to
judge the world, but to
save the world. 48 He
that rejecteth me, and
receiveth not my
words, hath one that
judgeth him: the word
that I have spoken, the
same shall judge him
in the last day. 49 For
I have not spoken of
myself; but the Father
which sent me, he gave
me a commandment,
what I should say, and
what I should speak.
50 And I know that
his commandment is
life everlasting: what-
soever I speak there-
fore, even as the Father
said unto me, so I
speak.

XIII. Now before the
feast of the passover,
when Jesus knew that

his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 he riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me

ἡλῆλυθεν¹ αὐτοῦ ἡ ὥρα² ἵνα μεταβῇ³ ἐκ τοῦ κόσμου τοῦ⁴ κόσμου εἰς⁵ τέλος⁶ ἡγάπησεν αὐτούς. 2 καὶ δεῖπνον⁷ γενομένου⁸ τοῦ διαβόλου⁹ ἤδη¹⁰ βεβληκότος¹¹ εἰς¹² τὴν καρδίαν¹³ τοῦ¹⁴ Ἰούδα Σίμωνος¹⁵ Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ¹⁶. 3 εἰδὼς¹⁷ ὅτι Ἰησοῦς¹⁸ ὅτι πάντα¹⁹ ἔδωκεν²⁰ αὐτῷ ὁ πατὴρ²¹ ὁ²² ἰσχυρὸς²³ ὅτι Ἰησοῦς²⁴ ὅτι πάντα²⁵ ἔδωκεν²⁶ αὐτῷ ὁ πατὴρ²⁷ ὁ²⁸ ἰσχυρὸς²⁹ ὅτι Ἰησοῦς³⁰ ὅτι πάντα³¹ ἔδωκεν³² αὐτῷ ὁ πατὴρ³³ ὁ³⁴ ἰσχυρὸς³⁵ ὅτι Ἰησοῦς³⁶ ὅτι πάντα³⁷ ἔδωκεν³⁸ αὐτῷ ὁ πατὴρ³⁹ ὁ⁴⁰ ἰσχυρὸς⁴¹ ὅτι Ἰησοῦς⁴² ὅτι πάντα⁴³ ἔδωκεν⁴⁴ αὐτῷ ὁ πατὴρ⁴⁵ ὁ⁴⁶ ἰσχυρὸς⁴⁷ ὅτι Ἰησοῦς⁴⁸ ὅτι πάντα⁴⁹ ἔδωκεν⁵⁰ αὐτῷ ὁ πατὴρ⁵¹ ὁ⁵² ἰσχυρὸς⁵³ ὅτι Ἰησοῦς⁵⁴ ὅτι πάντα⁵⁵ ἔδωκεν⁵⁶ αὐτῷ ὁ πατὴρ⁵⁷ ὁ⁵⁸ ἰσχυρὸς⁵⁹ ὅτι Ἰησοῦς⁶⁰ ὅτι πάντα⁶¹ ἔδωκεν⁶² αὐτῷ ὁ πατὴρ⁶³ ὁ⁶⁴ ἰσχυρὸς⁶⁵ ὅτι Ἰησοῦς⁶⁶ ὅτι πάντα⁶⁷ ἔδωκεν⁶⁸ αὐτῷ ὁ πατὴρ⁶⁹ ὁ⁷⁰ ἰσχυρὸς⁷¹ ὅτι Ἰησοῦς⁷² ὅτι πάντα⁷³ ἔδωκεν⁷⁴ αὐτῷ ὁ πατὴρ⁷⁵ ὁ⁷⁶ ἰσχυρὸς⁷⁷ ὅτι Ἰησοῦς⁷⁸ ὅτι πάντα⁷⁹ ἔδωκεν⁸⁰ αὐτῷ ὁ πατὴρ⁸¹ ὁ⁸² ἰσχυρὸς⁸³ ὅτι Ἰησοῦς⁸⁴ ὅτι πάντα⁸⁵ ἔδωκεν⁸⁶ αὐτῷ ὁ πατὴρ⁸⁷ ὁ⁸⁸ ἰσχυρὸς⁸⁹ ὅτι 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ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ - γάρ.
the Teacher and the Lord, and well ye say, 'I am [so] 'for.

14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ
If therefore I washed your feet, the Lord and the

διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.
Teacher, also ye ought of one another to wash the feet;

15 ὑπόδειγμα γὰρ ὅδε ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν,
for an example I gave you, that as I did to you,

καὶ ὑμεῖς ποιήτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος
also ye should do. Verily verily I say to you, 'Is not 'a bondman

μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαν-
greater than his lord, nor a messenger greater than he who sent

τος αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοι ἐστε ἂν ποιήτε
him. If these things ye know, blessed are ye if ye do

αὐτά 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τοὺς
them. Not of all you I speak. I know whom

ἐξελέξαμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὅτι τρώγων
I chose, but that the scripture might be fulfilled, He that eats

μετ' ἐμοῦ τὸν ἄρτον ἐπὶ ἡμῖν πτέρναν αὐτοῦ.
with me bread lifted up against me his heel.

19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένη-
From this time I tell you, before it comes pass, that when it come

ται, πιστεύσητε ὅτι ἐγὼ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν,
to pass, ye may believe that I am [he]. Verily verily I say to you,

ὅς λαμβάνων ἑάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ
He that receives whomsoever I shall send, me receives; and he that

ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με. 21 Ταῦτα
me receives, receives him who sent me. These things

εἶπὼν ὁ Ἰησοῦς ἐταράχθη, τῷ πνεύματι, καὶ ἐμαρτύρησεν
saying Jesus was troubled in spirit, and testified

καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει
and said, Verily verily I say to you, that one of you will deliver up

με. 22 Ἐβλέπον γοῦν εἰς ἀλλήλους οἱ μαθηταί, ἀπορού-
me. Looked therefore upon one another the disciples, doubt-

μενοι περὶ τίνος λέγει. 23 ἦν δὲ ἀνακείμενος εἰς τῶν
ing of whom he speaks. But there was reclining one

μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·
of his disciples in the bosom of Jesus, whom loved Jesus.

24 νεύει οὖν τούτῳ Σίμων Πέτρος πυνθίσθαι τίς
Makes a sign therefore to him Simon Peter to ask who

αὐτῇ περὶ οὗ λέγει. 25 Ἐπιπεσὼν δὲ ἐκείνῳ ἐπὶ τὸ
it might be of whom he speaks. Having leaned and he on the

στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν; 26 Ἀπο-
breast of Jesus, says to him, Lord, who is it? Answer

κρίνεται· ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ
answers Jesus. He it is to whom I, having dipped the

ψωμίον ἐπιδώσω. 27 Καὶ ἐμβάψας τὸ ψωμίον δίδωσιν
morsel, shall give [it]. And having dipped the morsel he gives [it]

Ἰουδᾷ Σίμωνος Ἰσκαριώτῃ. 27 καὶ μετὰ τὸ ψωμίον,
to Judas, Simon's [son] Iscariote. And after the morsel,

Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop,

ὁ δέδωκα I have given T

P + [γάρ] for (I) L.

9 τίνος TTrA.

μ μου MY TrA.

ἐπὶ ἡμῖν has lifted up T.

ἀπ' ἄρτι T.

γ - οὖν T[Tr]A.

πιστεύσητε (πιστεύετε T) ὅταν γένηται TTrA.

ἀν LTrA.

2 - ὁ TTrA.

καὶ λέγει αὐτῷ Εἰπέ τίς ἐστιν and says to him, Say who it is LTrA.

ἐπιπεσὼν having

leaned back LTrA.

24 - δὲ TTrA; οὖν therefore T.

25 - οὕτως thus T[Tr]A.

26 - ὅτι TTrA.

27 καὶ δώσω αὐτῷ

shall give to him TTrA.

καὶ βάψας ὃν having dipped therefore TTrA.

1 + λαμβάνει

καὶ he takes and TTrA.

27 Ἰσκαριώτῃ (read son of Simon Iscariote.) TTrA.

14 Μὴ-ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοι αἰσθάνονται με. 3 ἐὰν πορεύθω ὑμῖν, ἐτοιμάσω ὑμῖν τόπον. 4 καὶ ἐὰν πορεύθω ὑμῖν, ἐτοιμάσω ὑμῖν τόπον. 5 λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις, ὅπως ἔσται ἡ ὁδὸς ἡμεῶν. 6 λέγει αὐτῷ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα ἐμὴν δι' ἐμοῦ. 7 εἰ ἔγνωκετέ με, καὶ τὸν πατέρα μου ἔγνωκετε. 8 λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 λέγει αὐτῷ Ἰησοῦς, Ὁ ἑώρακώς ἐμέ, ἑώρακεν τὸν πατέρα. 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμοῦ οὐ λαλῶ. 11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ. 12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἐν ἐμοί, τὰ ἔργα ἃ ἐγὼ ποιῶ, καὶ ὁ πατὴρ ὁ ἐν ἐμοὶ ποιεῖ τὰ ἔργα, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν. 13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ πατρὶ μου, πορεύσεται ὑμῖν.

XIV. Let not your heart be troubled; ye believe on God, and also on me. 2 In my Father's house are many mansions: if I were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, Lord, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and thou hast not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in

8 + ὅτι for LITRA.

h — καὶ L.

i τόπον ὑμῖν TTA.

j παραλήψομαι LITRA.

i [ἐγὼ] L.

m — καὶ [L] TTA.

a — οἶδατε [L] TTA.

o — καὶ LITRA.

p οἶδαμεν τὴν ὁδὸν

know we the way LITRA.

q — ὅτι.

r ἐγνώκατε ἐμέ ye have known me T.

s ἂν ᾔδειτε

tra; γνώσεσθε ye will know T.

t — καὶ [L] TTA.

v ἀπ' αὐτοῦ T.

w [αὐτόν] LITRA.

2 τοσοῦτε χρόνῳ LT.

u — καὶ LT[TR].

x λέγω TTA.

y [ὁ] TTA.

αὐτοῦ does his works TTA.

c + [αὐτοῦ] read his works L.

d + ἐστίν is E.

e — μοι T[TR].

f — μὴν (read the father) LITRA.

my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; If even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 And he saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and he will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance,

δυνάμι· μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ
my name, this will I do, that may be glorified the Father in the
νῷ. 14 εἰάν τι αἰτήσητε ἐν τῷ ὀνόματί· μου, ἐγὼ ποιήσω.
Son. If anything ye ask in my name, I will do [it].
15 εἰάν ἀγαπᾷτέ με, τὰς ἐντολάς τὰς ἐμὰς ἡ τηρήσατε.
If ye love me, commandments my keep.
16 καὶ ἐγὼ ἑρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον
And I will ask the Father, and another Paraclete
δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ
he will give you, that he may remain with you for ever, the
πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι
Spirit of truth, whom the world cannot receive, because
οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε
it does not see him, nor know him; but ye know
αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. 18 οὐκ ἄφήσω
him, for with you he abides, and in you shall be. I will not leave
ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρόν. καὶ ὁ
you orphans, I am coming to you. Yet a little while and the
κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ
world me no longer sees, but ye see me: because I
ζῶ, καὶ ὑμεῖς ζήσετε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσθε
live, also ye shall live. In that day shall know
ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί· μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ
ye that I [am] in my Father, and ye in me, and I
ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολάς· μου καὶ τηρῶν αὐτάς,
in you. He that has my commandments and keeps them,
ἐκείνος ἐστὶν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπήσεται
he it is that loves me; but he that loves me, shall be loved
ταὶ ὑπὸ τοῦ πατρός· μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ
by my Father; and I will love him, and
ἐμφανίσω αὐτῷ ἐμαυτόν. 22 Λέγει αὐτῷ Ἰούδας· οὐχ
will manifest to him myself. Says to him Judas, (not
ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις
the Iscariote.) Lord, what has occurred that to us thou art about
ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; 23 Ἀπεκρίθη ὁ
to manifest thyself, and not to the world? Answered
Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον· μου
Jesus and said to him, If anyone love me, my word
τηρήσει, καὶ ὁ πατήρ· μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν
he will keep, and my Father will love him, and to him
ἐλευσόμεθα, καὶ μονήν παρ' αὐτῷ ποιήσομεν. 24 ὁ μὴ
we will come, and an abode with him will make. He that not
ἀγαπῶν με, τοὺς λόγους· μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν
loves me, my words does not keep; and the word which
ἀκούετε οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός.
ye hear is not mine, but of the who sent me Father.
25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. 26 ὁ δὲ παρὰ
These things I have said to you, with you abiding, but the Para-
κλήτος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ
clete the Spirit the Holy, whom will send the Father in
ὀνόματί· μου, ἐκείνος ὑμᾶς διδάξει πάντα, καὶ ὑπο-
my name, he will teach all things, and will bring to re-

ε + me in [LIT. h τηρήσατε ye will keep TIT. i κάγω LITTA. k μεθ' ὑμῶν εἰς τὸν αἰῶνα ἢ he may be with you for ever L; μεθ' ὑμῶν ἢ εἰς τὸν αἰῶνα T; ἢ μεθ' ὑμῶν εἰς τὸν αἰῶνα TRA. l [αὐτό] T. m — δε but [LIT] TJA. n ἐστὶν LITTA. o οὐκέτι OLTJ. p ζήσετε TITTA. q ὑμεῖς (ὑμεῖς) L; γινώσθε LITTA. r κάγω LITTA. W. s + καὶ then [TIT] JW. t — ο GLITTA. W. v ποιήσομεθα LITTA.

μνήσει¹ ὑμᾶς πάντα ἃ εἶπον ὑμῖν. 27 εἰρήνην ἀφήμι²
 in-¹embrance, ²your all things which I said to you. Peace I leave
 ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος
 with you; ²peace ¹my I give to you; not as the world
 δίδωσιν, ἐγὼ δίδωμι ὑμῖν· μή-ταρασσεσθω ὑμῶν ἡ καρδιά, μηδὲ
 gives, ¹I ²give to you. Let not be troubled your heart, nor
 δευλιάτω. 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ
 let it fear. Ye heard that I said to you, I am going away and
 ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπήτε με, ἐχάρητε ἂν ὅτι
 I am coming to you. If ye loved me, ye would have rejoiced that
 "εἶπον," Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου³
 I said, I am going to the Father, for my Father
 μείζων μου ἐστίν. 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέ-
 "greater" than I ²is. And now I have told you before it comes to
 σθαι, ἵνα δὲν γένηται πιστεύσητε. 30 οὐκ ἔτι⁴
 pass, that when it shall have come to pass ye may believe. No longer
 πολλά λαλήσω μεθ' ὑμῶν⁵· ἔρχεται γὰρ ὁ τοῦ κόσμου
 much I will speak with you, for comes the of world
 "τοῦτου" ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 ἀλλ' ἵνα
 "this" ruler, and in me he has nothing; but that
 γνῶ⁶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, ⁶καὶ⁷ καθὼς
 "may" know the world that I love the Father, and as
 ἐνετειλάτο⁸ μοι ὁ πατήρ, οὕτως ποιῶ· ἐγείρεσθε, ἀγωμεν
 "commanded" me the Father, thus I do. Rise up, let us go
 ἐντεῖθεν.
 hence.

15 Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ
 I am the vine true, and my Father the
 γεωργὸς ἐστίν. 2 πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν,
 husbandman is. Every branch in me not bearing fruit,
 αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό·
 he takes away it; and everyone that fruit bears, he cleanses it
 ἵνα ὀφείλονται καρπὸν³ φέρη. 3 ἤδη ὑμεῖς καθαροὶ ἐστε
 that more fruit it may bear. Already ye clean are
 διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 4 μέναιτε ἐν ἐμοί,
 by reason of the word which I have spoken to you. Abide in me,
 καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ'
 and I in you. As the branch is not able fruit to bear of
 ἑαυτοῦ ἐὰν μὴ ἐμείνῃ⁵ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς
 itself unless it abide in the vine, so neither [can] ye
 ἐὰν μὴ ἐν ἐμοὶ μένητε. 5 ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ
 unless in me ye abide. I am the vine, ye [are] the
 κλήματα. ὁ μένων ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει
 branches. He that abides in me, and I in him, he bears
 καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
 "fruit" much; for apart from me ye are able to do nothing.
 6 ἐὰν μὴ τις ἐμείνῃ⁷ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ
 Unless anyone abide in me, he is cast out as the branch, and
 ἐξηράνθη, καὶ συνάγουσιν αὐτὸ⁸ καὶ εἰς πυρ βάλλουσιν, καὶ
 is dried up, and they gather them and into a fire cast, and
 καίεται. 7 ἐὰν μένητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν
 is burned. If ye abide in me, and my words abide in you,

whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it comes to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

XV. I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you,

¹ — εἶπον GLT¹AW. ² — μου (read the Father) L¹TT¹AA. ³ οὐκεί GLT. ⁴ ὑμῖν W.
⁵ — τοῦτου (read of the world) GLT¹AW. ⁶ [καὶ] L. ⁷ ἐντολὴν ἐδωκέν γὰρ (me) com-
 mandment L¹TT¹AA. ⁸ καρπὸν πλείονα LTT¹AA. ⁹ μένῃ T. ¹⁰ μένητε LTT¹AA. ¹¹ μένῃ L¹TT¹AA.
¹² αὐτὸ τ. ¹³ + τὸς (the fire) TT¹AW.

ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Hereafter I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another. 18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord: if they have persecuted me, they will also persecute you; if they

μείνη, ὃ ἑάν· ὅτι ἂν αἰτήσεσθε,^h καὶ γενήσεται ὑμῖν.
abide, whatever ye will ye shall ask, and it shall come to pass to you.
8 ἐν τούτῳ ἡδοξάσθῃ ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε,
In this is glorified my Father, that "fruit "much ye should bear,
καὶ "γενήσεσθε" ἐμοὶ μαθηταί. 9 καθὼς ἠγάπησέν με ὁ
and ye shall become "to me" disciples. As loved me the
πατήρ, καὶ γὼ "ἠγάπησα ὑμᾶς"· μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
Father, I also loved you: abide in "love" my.
10 ἐάν τὰς ἐντολάς μου τηρήσητε, μέναιτε ἐν τῇ ἀγάπῃ μου·
If my commandments ye keep, ye shall abide in "my love,"
καθὼς ὡς ὁ πατὴρ ἐντολὰς τοῦ πατρὸς ἑμοῦ τετήρηκα, καὶ
as I the commandments of my Father have kept, and
μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 11 ταῦτα λελάληκα ὑμῖν, ἵνα
abide "his" in love "These things I have spoken to you, that
ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν· "μένειν," καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
"joy" my in you may abide, and your joy may be full.
12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους,
This is "commandment" my, that ye love one another,
καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα ταύτης ἀγάπην οὐδεὶς
as I loved you. Greater than this love no one
ἔχει, ἵνα "τις" τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων
has, that one his life should lay down for "friends"
αὐτοῦ. 14 ὑμεῖς φίλοι μου ἐστέ ἐάν ποιῇτε "ὅσα" ἐγὼ
"his." Ye "friends" my, are if ye practise whatsoever I
ἐντέλλομαι ὑμῖν. 15 οὐκέτι ὑμῶς λέγω" δοῦλους, ὅτι ὁ δοῦ-
command you. No longer you I call bondmen, for the bond-
λος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ ἔροικα
man knows not what "is" doing "his" master. But you I have called
φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἠγνώ-
friends, for all things which I heard of my Father, I made
ρισα ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην
known to you. "Not" ye "me" chose, but, I chose
ὑμᾶς, καὶ ἐθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέ-
you, and appointed you that ye should go and fruit ye should
ρητε, καὶ ὁ καρπὸς ὑμῶν μένει· ἵνα ὅτι ἂν αἰτήσητε τὸν
bear, and your fruit should abide; that whatsoever ye may ask the
πατέρα ἐν τῷ ὀνόματί μου δώῃ ὑμῖν. 17 ταῦτα ἐντέλ-
Father in my name he may give you. "These things I com-
λομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. 18 Εἰ ὁ κόσμος ὑμᾶς
mand you, that ye love one another. If the world you
μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον "ὁ κόσμος" μεμίσηκεν. 19 εἰ ἐκ
hates, ye know that me before you it has hated. If of
τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι ἐκ τοῦ
the world ye were, the world would love its own; but because of the
κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου,
world ye are not, but I chose you out of the world,
διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 μνημονεύετε τοῦ
on account of this "hates" you "the" world. Remember the
λόγον οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἐστὶν ὁ δοῦλος μείζων τοῦ
word which I said to you, "Is" not "a" bondman greater
κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ
than his master. If me they persecuted, also you they will persecute; if

^h ἂν L. ⁱ αἰτήσασθε ask ye LTTAW. ^m γένεσθε ye should become LTRa. ⁿ ὑμᾶς ἠγάπησα LTRa. ^o καὶ γὼ I also T. ^p τοῦ πατρὸς (+ μου T) τὰς ἐντολάς TA. ^q — μου (read the Father) LTRa. ^r ἢ may be LTTra. ^s — τις T. ^t ἂ what LTTra ^u λέγω ὑμᾶς LTTra. ^w — ὑμῶν T.

τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ
 my word they kept, also yours they will keep. But
 ταῦτα πάντα ποιήσουσιν ὑμῖν¹ διὰ τὸ ὄνομα μου,
 these things all they will do to you on account of my name,
 ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22 εἰ μὴ ἦλθον καὶ
 because they know not him who sent me. If I had not come and
 ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ ἔειχον² νῦν δὲ πρόφασιν³
 spoken to them, sin they had not had; but now a pretext
 οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν, καὶ
 they have not for their sin. Me that I hate, also
 τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν
 my Father hates. If the works I had not done among
 αὐτοῖς ἂ οὐδεὶς ἄλλος ἔποίηκεν, ἁμαρτίαν οὐκ ἔειχον⁴
 them which no other one has done, sin they had not had;
 νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα
 but now both they have seen and have hated both me and Father
 μου. 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν
 my. But that might be fulfilled the word that has been written in
 τῷ νόμῳ αὐτῶν, ὅτι ἐμίσησάν με ὧρᾶν. 26 Ὅταν δὲ⁵
 their law, They hated me without cause. But when
 ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς,
 is come the Paraclete, whom I will send to you from the Father,
 τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,
 the Spirit of truth, who from the Father goes forth,
 ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. 27 καὶ ὑμεῖς δὲ μαρ-
 he will bear witness concerning me; also ye and bear
 τυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.
 witness, because from [the] beginning with me ye are.

16 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 2 Ἄπο-
 These things I have spoken to you that ye may not be offended: Out of
 συναγωγῶν ποιήσουσιν ὑμᾶς ἀλλ' ἔρχεται ὥρα ἵνα πᾶς
 the synagogues they will put you; but is coming an hour that everyone
 ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ.
 who kills you will think service to render to God;
 3 καὶ ταῦτα ποιήσουσιν ὑμῖν⁶ ὅτι οὐκ ἐγνώσαν τὸν πα-
 and these things they will do to you because they know not the Fa-
 τέρα οὐδὲ ἐμέ. 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν
 ther nor me. But these things I have said to you, that when
 ἔλθῃ ἡ ὥρα⁷ μνημονεύητε αὐτῶν⁸ ὅτι ἐγὼ εἶποι
 may have come the hour ye may remember them that I said [them]
 ὑμῖν ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι
 to you. But these things to you from [the] beginning I did not say, because
 μεθ' ὑμῶν ἦμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με,
 with you I was. But now I go to him who sent me,
 καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι
 and none of you asks me, Where goest thou? But because
 ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν
 these things I have said to you grief has filled your
 καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρι
 heart. But I the truth say to you, It is profitable
 ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐάν γάρ⁹ μὴ ἀπέλθω ὁ παράκλητος
 for you that I should go away; for if I go not away the Paraclete
 τὸς οὐκ ἐλεύσεται¹⁰ πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω
 will not come to you; but if I go, I will send

have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 and ye also shall bear witness, because ye have been with me from the beginning.

XVI. These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send

¹ εἰς ὑμᾶς to you LIT. A. ² εἶχον LIT. A. ³ ἐποίησεν did LIT. A. ⁴ εἶχον LIT. A. ⁵ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος LIT. A. ⁶ — ὑμῖν GLT. A. W. ⁷ + αὐτῶν (read *their hour) LIT. A. ⁸ [αὐτῶν] Tr. ⁹ + ἐγὼ LIT. A. W. ¹⁰ οὐ μὴ ἔλθῃ in no wise should come Tr.

ὁμοίως· ὅτι ἡ λύπη ἔσται, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενή-
 σεται. 21 ἡ γυνὴ ὅταν τίκτῃ, λύπην ἔχει, ὅτι ἦλθεν
 ἡ ὥρα αὐτῆς· ὅταν δὲ γενήσῃ τὸ παιδίον, οὐκ ἔτι
 μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγενήθη
 ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν λύπην μὲν
 νῦν ἔχετε, πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν
 ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. 23 καὶ
 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν
 λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσῃτε τὸν πατέρα ἐν τῇ
 ὀνόματί μου δώσει ὑμῖν. 24 ὥς ἄρτι οὐκ ᾔτησατε οὐδέν
 ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ ἴληψθε, ἵνα ἡ χαρὰ ὑμῶν
 πληρωμένη. 25 ταῦτα ἐν παροιμίαις λέλάηκα ὑμῖν·
 ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω
 ὑμῖν, ἀλλὰ παρήρῃσι περὶ τοῦ πατρὸς ἀνταγγέλω ὑμῖν.
 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ
 λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 27 αὐ-
 τὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφίληκατε, καὶ
 πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. 28 ἐξῆλθον
 παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι
 τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 λέγουσιν
 αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἰδε, νῦν παρήρῃσι λαλεῖς, καὶ
 παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν ὅτι οἶδας
 πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτῇ. ἐν τούτῳ
 πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. 31 Ἀπεκρίθη αὐτοῖς
 ὁ Ἰησοῦς, Ἄρτι πιστεύετε; 32 ἰδοὺ, ἔρχεται ὥρα καὶ νῦν
 ἐλήλυθεν, ἵνα σκοπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ

shall be sorrowful, but
 your sorrow shall be
 turned into joy. 21 A
 woman when she is in
 travail hath sorrow,
 because her hour is
 come: but as soon as
 she is delivered of the
 child, she remembereth
 no more the anguish,
 for joy that a man is
 born into the world.
 22 And ye now there-
 fore have sorrow: but
 I will see you again,
 and your heart shall
 rejoice, and your joy
 no man taketh from
 you. 23 And in that
 day ye shall ask me no-
 thing. Verily, verily,
 I say unto you, What-
 soever ye shall ask the
 Father in my name,
 he will give it you.
 24 Hitherto have ye
 asked nothing in my
 name: ask, and ye shall
 receive, that your joy
 may be full. 25 These
 things have I spoken
 unto you in proverbs:
 but the time cometh,
 when I shall no more
 speak unto you in pro-
 verbs, but I shall shew
 you plainly of the Fa-
 ther. 26 At that day ye
 shall ask in my name:
 and I say not unto
 you, that I will pray
 the Father for you:
 27 for the Father him-
 self loveth you, because
 ye have loved me, and
 have believed that I
 came out from God.
 28 I came forth from
 the Father, and am
 come into the world:
 again, I leave the
 world, and go to the
 Father. 29 His disci-
 ples said unto him, Lo,
 now speakest thou
 plainly, and speakest
 no proverb. 30 Now
 are we sure that thou
 knowest all things,
 and needest not that
 any man should ask
 thee: by this we be-
 lieve that thou camest
 forth from God. 31 Je-
 sus answered them, Do
 ye now believe? 32 Be-
 hold, the hour cometh,
 yea, is now come, that
 ye shall be scattered,
 every man to his own,
 and shall leave me a-

— δὲ but LITTA. — ἀλλὰ TRA. — οὐκέτι GLT. — νῦν μὲν λύπην LITTA. ^d ἔχετε shall have L. — ἀπελ shall take LITTA. ^e — ὅτι [L]ITTA. ^f ἂν τι if anything LITTA. ^g δώσει ὑμῖν ἐν τῷ ὀνόματί μου LITTA. ^h ἴληψθε LITTA. ⁱ — ἀλλὰ [L]ITTA. ^j οὐκέτι GLT. ^k ἀπαγγέλω LITTA. ^l — τοῦ L. ^m τοῦ πατρὸς the Father TRA. ⁿ ἐκ LITTA. ^o — αὐτῷ [L]ITTA. ^p — ἐν LITTA. ^q — ὁ LITTA. ^r — νῦν LITTA. ^s — κάμει TRA.

alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

μόνον ἀφῆτε· και οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστιν. 33 ταῦτα ᾠλάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ὅτι ἐγὼ νενίκηκα τὸν κόσμον.

alone ye will leave; and [yet] I am not alone, for the Father with me is. These things I have spoken to you that in me peace ye may have. In the world tribulation ye have; but be of good courage, I have overcome the world.

XVII These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world,

17 Ταῦτα ἔαλλησεν ὁ Ἰησοῦς, καὶ ᾤψηνεν τοὺς ὀφθαλμούς αὐτοῦ εἰς τὸν οὐρανὸν· καὶ εἶπεν, Πάτερ, ἔλθῃ ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δόξῃ σε· 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα ὡς ἡμεῖς ἔδωκα αὐτῷ, ὁ δώσῃ αὐτοῖς ζωὴν αἰώνιον. 3 ἅνθρωποι οὗτοι οὐκ ἔγνωσαν σε τὸν αἰώνιον Θεόν, καὶ τὸν Ἰησοῦν Ἰησοῦν Χριστόν, ὃν thou hast sent. 4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτέλειωσα· 5 καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣν εἶχον πρὸ τοῦ κόσμου. 6 Ἐφάνηρώσα σου τὸ ὄνομα τοῖς ἀνθρώποις, ὃς ἔδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ ὡς ἡμεῖς ἔδωκα αὐτοῖς ἐκ τοῦ κόσμου. 7 ἵνα ἡμεῖς ἔχωμε τὸν λόγον σου, ὅτι ἡμεῖς ἔχουμε τὸν λόγον σου, καὶ τὸν λόγον σου ἐτήρηκα. 8 ἵνα ἡμεῖς ἔχωμε τὸν λόγον σου, ὅτι ἡμεῖς ἔχουμε τὸν λόγον σου, καὶ τὸν λόγον σου ἐτήρηκα. 9 ἵνα ἡμεῖς ἔχωμε τὸν λόγον σου, ὅτι ἡμεῖς ἔχουμε τὸν λόγον σου, καὶ τὸν λόγον σου ἐτήρηκα. 10 καὶ τὸν λόγον σου ἐτήρηκα, καὶ τὸν λόγον σου ἐτήρηκα. 11 καὶ τὸν λόγον σου ἐτήρηκα, καὶ τὸν λόγον σου ἐτήρηκα.

† ἔφερε γὰρ ἔλε. — δ. τ. † ἔπαρας having lifted up LITTA. † — καὶ LITTA.

† — καὶ LITTA. † — σου (read the Son) TT[A]. † δώσει he shall give L. † ἐγὼ σκοποῦν they know TT. † τελεώσας having completed LITTA. † ἔδωκας thou gavest, LITTA. † καὶ μοι TT. † ἐτήρηκα LITTA. † ἔδωκας thou gavest L. † εἰσὶν TTA. † ἔδωκας thou gavest LITTA. † [καὶ ἔγνωσαν] L. † οὐκέτι LITTA.

† αὐτοὶ they T.

τῷ κόσμῳ εἰσίν, καὶ ἐγὼ¹ πρὸς σε ἔρχομαι. πᾶτερ ἅγιε, τήρη-
the world are, and I to thee come. Father Holy, keep
son αὐτοὺς ἐν τῷ ὀνόματί σου. τοῦ² δέδωκάς μοι, ἵνα
them in thy name whom thou hast given me, that
ᾧσιν³ ἔν, καθὼς⁴ ἡμεῖς. 12 ὅτε ἦμην μετ' αὐτῶν ἐν τῷ
they may be one, as we. When I was with them in the
κόσμῳ⁵ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου. οὗ⁶ δέ-
world I was keeping them in thy name: whom thou
δωκάς μοι⁷ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ
hast given me I guarded, and no one of them perished, except the
υἱὸς τῆς ἀπωλείας. ἵνα ἡ γραφή πληρωθῇ. 13 νῦν δὲ
son of perdition, that the scripture might be fulfilled. And now
πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχω-
to thee I come; and these things I speak in the world, that they may
σιν⁸ τὴν χαρὰν τὴν ἡμῖν πεπληρωμένην ἐν αὐτοῖς. 14 ἐγὼ
have joy my, fulfilled in them. I
δίδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἔμισεν αὐτούς,
have given them thy word, and the world hated them,
ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ
because they are not of the world, as I am not of the world. 15
κόσμου. 15 οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτούς ἐκ τοῦ
world. I do not make request that thou shouldst take them out of the
κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτούς ἐκ τοῦ πονηροῦ.
world, but that thou shouldst keep them out of the evil.
16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου οὐκ
Of the world they are not, as I of the world am not.
εἰμι. 17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου. 18 ὁ λόγος ὁ σὸς
am. Sanctify them by thy truth; word thy
ἀληθεία ἐστίν. 18 καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον,
truth is. As me thou didst send into the world,
καὶ ἔγω ἀπέστειλα αὐτούς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ αὐτῶν
I also sent them into the world; and for them
ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα ἡκαὶ αὐτοὶ ᾧσιν ἡγιασμένοι ἐν
I sanctify myself, that also they may be sanctified in
ἀληθείᾳ. 20 Οὐ περὶ τούτων δὲ ἔρωτῶ μόνον, ἀλλὰ
truth. Not for these and make I request only, but
καὶ περὶ τῶν⁹ πιστευουσύντων¹⁰ διὰ τοῦ λόγου αὐτῶν εἰς
and for those who shall believe through their word
ἐμέ. 21 ἵνα πάντες ἐν ᾧσιν, καθὼς σὺ, πᾶτερ, ἐν ἐμοί,
me; that all one may be, as thou, Father, [art] in me,
καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν¹¹ ᾧσιν ἵνα ὁ κόσμος
and I in thee, that also they in us one may be, that the world
πιστεύσῃ¹² ὅτι σὺ με ἀπέστειλας. 22 καὶ ἐγὼ τὴν δόξαν
may believe that thou me didst send. And I the glory
ἣν ἐδίδωκάς μοι δέδωκα αὐτοῖς, ἵνα ᾧσιν ἔν, καθὼς
which thou hast given me have given them, that they may be one, as
ἡμεῖς ἐν ἑσμεν. 23 ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα
we one are: I in them, and thou in me, that
ᾧσιν τετελειωμένοι εἰς ἓν, ἕκαστος ἵνα γινώσκῃ ὁ κόσμος
they may be perfected into one, and that may know the world

and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept; and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou

¹ καὶ ὅτι LITTA. P φ which GLTTAW. ² + καὶ also Tr. ³ — ἐν τῷ κόσμῳ LITTA. ⁴ ὅτι which Tr. ⁵ + καὶ and (read I was keeping them in thy name which thou hast given me, and I guarded [them]) LITTA. ⁶ αὐτοῖς Tr. ⁷ οὐκ εἰμι ἐκ τοῦ κόσμου LITTA W. ⁸ — σου (read the truth) LITTA. ⁹ — ἐγὼ (read ἀγ. I sanctify) LITTA. ¹⁰ ᾧσιν καὶ αὐτοὶ LITTA W. ¹¹ πιστευουσύντων believe GLTTAW. ¹² πατὴρ Tr. ¹³ — ἐν LITTA. ¹⁴ πιστεύῃ Tr. ¹⁵ καὶ ὅτι LITTA. ¹⁶ ἐδωκας thou gavest L. ¹⁷ — ἐσμεν (read [are]) Tr. ¹⁸ — καὶ LITTA.

hast sent me; and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before thou hast sent me of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

ὅτι σὺ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγά-
thou me didst send, and lovedst them as me thou
πῆσας. 24 Ἡπάτερ, ἵούς" ἰδέωκάς" μοι θέλω ἵνα ὅπου ἐμὶ
lovedst. Father, whom thou ha-t given me I desire that where "am
ἐγὼ κἀκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν
"I they also may be with me, that they may behold "glory
ἐμὴν ἣν ἔδωκάς" μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς
my which thou gavest me, for thou lovedst me before [the] foundation
κόσμου. 25 Ἡπάτερ ἰδικαίε, καὶ ὁ κόσμος σε οὐκ ἔγνω,
of [the] world. "Father ἰrighteous, and the world thee knew not,
ἐγὼ δὲ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας"
but I thee knew, and these knew , that thou me didst send
26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γινώσκω
And I made known to them thy name, and will make [it] known;
ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ᾖ, καθὼς
that the love with which thou lovedst me in them may be, and I
ἐν αὐτοῖς.
in them.

18 Ταῦτα εἰπὼν ἡοῖ" Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς
These things "having" said "Jesus went out with "disciples

XVIII. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into to the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κεδρὼν, ὅπου ἦν κήπος,
his beyond the winter stream of Kedron, where was a garden,
εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2 ᾧδε δὲ καὶ
into which "entered. "he and his disciples. And "knew "also
Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλὰκις
Judas "who "was "delivering "up "him the place, because. "often
συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ δὲ
"was "gathered "Jesus there with his disciples. "Therefore
Ἰούδας λαβὼν τὴν σπείραν, καὶ ἐκ τῶν ἀρχιερέων καὶ
Judas, having received the band, and "from the chief "priests and
Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων
Pharisees "officers, comes there with torches and lamps
καὶ ὅπλων. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα
and weapons. Jesus therefore knowing all things that were coming
ἐπ' αὐτόν, ἰεξελθὼν εἶπεν αὐτοῖς, τίνα ζητεῖτε; 5 Ἀπε-
upon him, having gone forth said to them, Whom seek ye? They
κρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ
answered him, Jesus the Nazarean. Says "to them
Ἰησοῦς, Ἐγώ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας ὁ παρα-
Jesus, I am [he]. And "was "standing "also Judas "who "was de-
διδούς αὐτόν μετ' αὐτῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι
livering "up "him with them. When therefore he said to them,
ἐγώ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί.
I am [he], they went backward and fell to [the] ground.
7 πάλιν οὖν αὐτοὺς ἐπηρώτησεν, τίνα ζητεῖτε; Οἱ δὲ
Again therefore them "he "questioned, Whom seek ye? And they
εἶπον, Ἰησοῦν τὸν Ναζωραῖον. 8 Ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον
said, Jesus the Nazarean. Answered Jesus, I told
ὕμιν ὅτι ἐγώ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπά-
you that I am [he]. If therefore me ye seek, suffer these to go

ἡ πατήρ LTTA.

ἰ ὁ what TTA.

ἰ δέωκάς thou gavest L.

ἰ δέωκάς thou hast

givein LTTAW.

ἰ πατήρ LTTA.

ἡ — ὁ TTA.

ἡ τοῦ Κεδρὼν OL; τοῦ Κεδρὼν T.

ο — ὁ TTA.

ἡ + τῶν LTT[A]; + ἐκ τῶν from the T.

ἡ δὲ and (Jesus) T.

καὶ λέγει went forth and says LTTA.

ἡ — ὁ T;

— ὁ Ἰησοῦς (read he says) TTA.

ἡ — ὁ TTT.

ἡ ἀπήλθον LTTA.

ἡ ἔπεσαν LTTA.

ἡ ἐπηρώτησεν αὐτοὺς LTTA; αὐτοὺς ἐπηρώ-

τησεν W.

ἡ — ὁ GLTTAW.

γειν· 9 ἵνα πληρωθῇ· ὁ λόγος ὃν εἶπεν. "Οτι οὐς δέ-
away; that might be fulfilled the word which he said, Whom thou
δωκάς μοι οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα. 10 Σίμων οὖν
hast given me I lost of them not one. Simon therefore

Πέτρος ἔχων μάχαιραν, εἰλκευσεν αὐτήν, καὶ ἔπαισεν τὸν
Peter having a sword, drew it, and smote the
τοῦ ἀρχιερέως δούλου, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον· τὸ
of the high priest's bondman, and cut off his ear

δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. 11 εἶπεν οὖν
right. And was name the bondman's Malchus. Said therefore

ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου· εἰς τὴν θήκην.
Jesus to Peter, Put thy sword into the sheath; it?

τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;
the cup which has given me the Father should I not drink it?

12 Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρεταὶ τῶν
The therefore band and the chief captain and the officers of the

Ἰουδαίων συνήλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, 13 καὶ
Jews took hold of Jesus, and bound him; and

ἠπάγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερός
they led away him to Annas first; for he was father-in-law

τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 ἦν δὲ
of Caiaphas, who was high priest that year. And it was

Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέροι
Caiaphas who gave counsel to the Jews, that it is profitable

ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. 15 Ἐκολούθει δὲ
for one man to perish for the people. Now there followed

τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητής
Jesus Simon Peter and the other disciple. And disciple

ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεῖσθλην τῷ Ἰησοῦ
that was known to the high priest, and entered with Jesus

εἰς τὴν αὐλήν τοῦ ἀρχιερέως. 16 ὁ δὲ Πέτρος εἰστήκει πρὸς
into the court of the high priest, but Peter stood at

τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὅς ἦν
the door without. Went out therefore the disciple other who was

γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῷ θυρωρῷ καὶ εἰσήγα-
known to the high priest, and spoke to the door-keeper and brought

γεν τὸν Πέτρον. 17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ
in Peter. Says therefore the maid the door-keeper

Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου
to Peter, not also thou of the disciples art of man

τούτου; λέγει ἐκείνος, Οὐκ εἰμί. 18 Εἰστήκεισαν δὲ οἱ δούλοι
this? Says he, I am not. But were standing the bondmen

καὶ οἱ ὑπηρεταὶ ἀνθρακίαν πεποιηκότες, ὅτι ψύχος ἦν,
and the officers, a fire of coals having made, for cold it was,

καὶ ἰθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος· ἐστὼς
and were warming themselves; and was with them Peter standing

καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰη-
and warming himself. The high priest therefore questioned Je-

σοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασκί-
sus concerning his disciples, and concerning teaching

αὐτοῦ. 20 ἀπεκρίθη αὐτῷ· κἀ· Ἰησοῦς, Ἐγὼ παρρησίᾳ
his. Answered him Jesus, I openly

9 that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. 15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself. 19 The high priest then asked Jesus of his disciple, and of his doctrine. 20 Jesus answered him, I spake openly to the

* ὠτάριον TITa. * — σου (read the sword) OLITaW.

ἠγάγον [αὐτὸν] they led him L; ἠγάγον Tt: [ἀπ'] ἠγάγον αὐτὸν A. c ἀποθανεῖν to die LTITa. — ὁ (read another, LT[1.A]). c ὁ TITa. τὸν ἀρχιερέως of the high priest TITa. τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς LTITa. καὶ (also) ὁ Πέτρος μετ' αὐτῶν LTITa. [αὐτῷ] L. — ὁ TITa.

αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἐξεστὶν ἀποκτεῖναι οὐδένα·
 to¹ him the² Jews, To us it is permitted to put³ to death no⁴ one;

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ· ὃν εἶπεν σημαίνων
 that the word of Jesus might be fulfilled which bespoke signifying
 ποῖω θανάτῳ ἤμελλον ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν
 by what death he was about to die. ²Entered ²therefore

εἰς τὸ πραιτώριον πάλιν· ὁ⁵ Πιλάτος, καὶ ἐφώνησεν τον
 into⁶ the⁶ praetorium again ¹Pilate, and called

Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
 Jesus, and said to him, ²Thou art the king of the¹ Jews?

34 Ἀπεκρίθη αὐτῷ ὁ⁷ Ἰησοῦς, Ἄφ' ἐαυτοῦ⁸ σὺ τοῦτο
 Answered⁹ him¹⁰ Jesus, From thyself¹¹ thou¹² this

λέγεις, ἢ ἄλλοι σοι εἶπον· περὶ ἐμοῦ; 35 Ἀπεκρίθη
 sayest, or others to thee did say [it] concerning me? ²Answered

ὁ¹³ Πιλάτος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ
 Pilate, I a Jew¹⁴ am? ³Nation thy and

οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; 36 Ἀπεκρίθη
 the chief priests delivered up thee to me: what didst thou? ²Answered

ὁ¹⁵ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστὶν ἐκ τοῦ κόσμου· τοῦτου
 Jesus, kingdom¹⁶ my is not¹⁷ of this world;

εἰ ἐκ τοῦ κόσμου· τοῦτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται¹⁸ ἄν
 if of this world¹⁹ were kingdom²⁰ my. ³attendants

οἱ ἐμοὶ ἠγωνίζοντο· ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις·
 my would fight that I might not be delivered up to the Jews;

νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστὶν ἐντεῦθεν. 37 Εἶπεν οὖν
 but now kingdom²¹ my is not from hence. ²Said²² therefore

αὐτῷ ὁ²³ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σὺ; Ἀπεκρίθη οὖν
 to him²⁴ Pilate, Then a king art thou? ²Answered

Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ· ἢ ἐγὼ εἰς τοῦτο
 Jesus, Thou sayest [it], for a king²⁵ am²⁶ I. I for this

γεγέννημαι. καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα
 have been born, and for this I have come into the world, that

μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας
 I may bear witness to the truth. Everyone that is of the truth

ἀκούει μου τῆς φωνῆς. 38 Λέγει αὐτῷ ὁ²⁷ Πιλάτος, Τί ἐστὶν
 hears my voice. ²Says²⁸ to him²⁹ Pilate, What is

ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς
 truth? And this having said, again he went out to the

Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν
 Jews, and says to them. I not any fault find in

αὐτῷ. 39 Ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ὑμῖν ἀπολύσω.
 him. But it is a custom with you that one to you I should release

ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα
 at the passover; will ye therefore to you I should release the king

τῶν Ἰουδαίων; 40 Ἐκραύγασαν οὖν πάλιν πάντες, λέ-
 of the Jews? They cried out³⁰ therefore again³¹ all, say-

γοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραβ-
 ing, Not this one, but Barabbas. Now³² was Barab-

βᾶς ληστής. 19 Τότε οὖν ἔλαβεν ὁ³³ Πιλάτος τὸν Ἰησοῦν
 bas a robber. Then therefore took³⁴ Pilate Jesus

καὶ ἐμαστιγώσεν. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον
 and scourged [him]. And the soldiers having platted a crown

lawful for us to put any man to death:

32 that the saying of Jesus might be fulfilled, which he spake,

signifying what death he should die. 33 Thon Pilate entered into the

judgment hall again, and said unto him, Art thou the King of the

Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell

it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation

and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus

answered, My kingdom is not of this world: if my kingdom

were of this world, then would my servants fight, that I

should not be delivered to the Jews: but now is my kingdom not

from hence. 37 Pilate therefore said unto him, Art thou a king

then? Jesus answered, Thou sayest that I am a king. To this end

was I born, and for this cause came I into the world, that I should

bear witness unto the truth. Every one that is of the truth

heareth my voice. 38 Pilate saith unto him, What is truth? And when

he had said this, he went out again unto the Jews, and saith

unto them, I find in him no fault at all. 39 But ye have a custom,

that I should release unto you one at the passover: will ye

therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas.

Now Barabbas was a robber. XIX. Then Pilate therefore took

Jesus and scourged him. 2 And the soldiers platted a crown

of thorns, and put it on his head, and a reed in his right hand, and

knocked him on the head. 3 And they said unto him, Hail to thee,

king of the Jews. 4 And they said unto him, Adieu, adieu to thee,

king of the Jews. 5 And they said unto him, Adieu, adieu to thee,

king of the Jews. 6 And they said unto him, Adieu, adieu to thee,

king of the Jews. 7 And they said unto him, Adieu, adieu to thee,

king of the Jews. 8 And they said unto him, Adieu, adieu to thee,

king of the Jews. 9 And they said unto him, Adieu, adieu to thee,

king of the Jews. 10 And they said unto him, Adieu, adieu to thee,

king of the Jews. 11 And they said unto him, Adieu, adieu to thee,

king of the Jews. 12 And they said unto him, Adieu, adieu to thee,

8 πάλιν εἰς τὸ πραιτώριον LITAW. 9 Πιλάτος T. 10 αὐτῷ ὁ LITAW; — αὐτῷ W.
 11 ἀπὸ σεαυτοῦ LITAW. 12 ἐπὶ σοι TAW. 13 — ὁ GLITAW. 14 οἱ ἐμοὶ ἠγωνίζοντο ἂν T.
 15 — ὁ [A]W. 16 ἐγὼ (read εἰμι I am) IT[A]. 17 [ἐγὼ] L. 18 εὗρισκω ἐν αὐτῷ αἰτίαν
 LITAW. 19 ἀπολύσω ὑμῖν LITAW. 20 ἀπολύσω ὑμῖν LITAW. 21 — πάντες T.

λύσῃ· οὐκ ἐστὶ φίλος τοῦ Καίσαρος. ἅς ὁ βασιλεὺς
 lease thou art not a friend of Caesar. Everyone ^{the} king
 "αὐτὸν" ποῶν ἀντιλέγει τῷ Καίσαρι. 13 "Οὐδὲν" Πιλάτος"
 "himself" making speaks against Caesar. Pilate therefore
 ἀκούσας τούτου τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
 having heard this word, led out Jesus, and
 ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθό-
 sat down upon the judgment-seat, at a place called Pav-
 στρωτον, Ἐβραϊστί· δὲ Γαββαθᾶ. 14 ἦν δὲ παρασκευή-
 ment, but in Hebrew Gabbatha: (and it was [the] preparation
 τοῦ πάσχα, ὥρα ἡδὲ ὥς ἑκτη· καὶ λέγει τοῖς Ἰου-
 of the passover, [the] hour and about the sixth,) and he says to the Jews,
 δαίσις. Ἴδε ὁ βασιλεὺς ὑμῶν. 15 "Οἱ δὲ ἐκραύγασαν," Ἄρον
 Behold your king! But they cried out, Away,
 ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν
 away, crucify him. Says to them Pilate, Shall I crucify
 βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ
 Your king shall I crucify? Answered the chief priests, Not
 ἔχομεν βασιλεῖα εἰ μὴ Καίσαρα. 16 Τότε οὖν παρέδωκεν
 "we" have a king except Caesar. Then therefore he delivered up
 αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον ἑξὶ τὸν Ἰη-
 him to them that he might be crucified. They took and Je-
 σοῦν καὶ ἀπήγαγον. 17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ
 sus and led [him] away. And bearing his cross
 ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τόπον, ὅς ἐστι λέγεται
 he went out to the called of a skull place, which is called
 Ἐβραϊστί Γολγοθᾶ. 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ'
 in Hebrew Golgotha: where him they crucified, and with
 αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ
 him others two on this side and on that side [one], and in the middle
 τὸν Ἰησοῦν. 19 Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος, καὶ
 Jesus. And wrote also a title Pilate and
 ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ
 put on the cross. And it was written, Jesus the
 Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων. 20 Τοῦτον οὖν
 Nazarean, the king of the Jews. This therefore
 τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν
 title many read of the Jews, for near was
 τῆς πόλεως ὁ τοπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς, καὶ ἦν
 the city the place, where was crucified Jesus; and it was
 γεγραμμένον Ἐβραϊστί, Ἑλληνιστί, Ῥωμαϊστί. 21 ἔλεγον
 written in Hebrew, in Greek, in Latin. Said
 οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃς,
 therefore to Pilate the chief priests of the Jews, Write not,
 Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς
 The king of the Jews, but that he said, King.
 εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη ὁ Πιλάτος, ὃ γέ-
 I am of the Jews. Answered Pilate, What I have
 γραφα γέγραφα. 23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν
 written I have written. The therefore soldiers, when they crucified
 τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα
 Jesus took his garments, and made four

not Caesar's friend: who-soever maketh himself a king speaketh against Caesar. 13 When Pilate therefore heard that saying, he brought Jesus forth, and set down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha, 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to

† τὸν αὐτὸν GLTTRAW. * Πιλάτος T. † τῶν λόγων τούτων these words LITRAW. * — τοῦ (read a judgment seat) LITRAW. * ἦν ὡς was about LITRAW. * ἐκραύγασαν οὖν ἐκεῖνοι they therefore cried out TTRA. * οὖν therefore LITRA. * καὶ ἤγαγον G; — καὶ ἀπήγαγον LITRA. * αὐτῷ (αὐτῷ T) τὸν σταυρὸν LITRA. * ἐξ LITRA. * ὁ τόπος τῆς πόλεως GLTTRAW. Ῥωμαϊστί, Ἑλληνιστί TTRA. * Πιλάτῳ T. * τῶν Ἰουδαίων εἰμι TRA. * τέσσαρα TTRA.

every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

μέρη, ἐκάστω στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ parts, to each soldier a part, and the tunic; but ²was ¹the χιτῶν ἄρραφος, ¹ ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. 24 Ἐφ- ²tunic seamless, from the top woven throughout. They πον ¹ οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ said therefore to one another, Let us not rend it, but λάγωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πλη- let us cast lots for it whose it shall be; that the scripture might be ρωθῇ ¹ ἢ λέγουσα, ² Διεμερίσαντο τὰ ἱμάτιά μου ἐν αὐτοῖς, fulfilled which says, They divided my garments among them, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν and for my vesture they cast a lot. ² The ¹therefore στρατιῶται ταῦτα ἐποίησαν. ¹soldiers these things did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. 31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Je-

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐ- And stood by the cross of Jesus his mother, τοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, ¹Μαρία ² ἡ τοῦ and the sister of his mother, ²Mary the [wife] Κλωπᾶ, καὶ ¹Μαρία ² ἡ Μαγδαληνὴ. 26 Ἰησοῦς οὖν ἰδὼν of Clopas, and Mary the Magdalene. Jesus therefore seeing τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει [his] mother, and the disciple standing by whom he loved, says τῷ μητρὶ αὐτοῦ, ¹ Γύναι, ἴδου ² ὁ υἱός σου. 27 Εἶτα λέγει τῷ to his mother, Woman, behold thy son. Then he says to the μαθητῇ, ¹ Ἰδού ² ἡ μητηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ¹disciple, Behold thy mother. And from that hour ἔλαβεν αὐτὴν ὁ μαθητὴς ² εἰς τὰ ἴδια. 28 Μετὰ τοῦτο ¹took ²her ¹the ²disciple ³to his own [home]. After this, εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη ²τετέλεσται, ἵνα τελειωθῇ ¹knowing ²Jesus that all things now have been finished, that might be fulfilled ἡ γραφὴ λέγει, Διψῶ. 29 Σκεῦός οὖν ² ἐκεῖτο ὄζου· the scripture he says, I thirst. A vessel therefore was set ²of vinegar μεστόν· ¹οἱ δὲ πλησάντες σπόγγον ὄζου, καὶ ὑσώπων ¹full, and they ²having filled a sponge with vinegar, and ¹hyssop περιθέντες ² προσήνεγκαν αὐτῷ τῷ στόματι. 30 ὅτε ¹having ²put [it] ³on they brought it to [his] mouth. When οὖν ἔλαβεν τὸ ὄζον ² ὁ Ἰησοῦς ¹ εἶπεν, Τετέλεσται· καὶ therefore ²took ²the ²vinegar ²Jesus he said, It has been finished; and κλινὰς τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. 31 Οἱ having bowed the head he yielded up [his] spirit. The οὖν Ἰουδαῖοι, ¹ ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ ²therefore ²Jews, that might not remain on the cross the σώματα ἐν τῷ σαββάτῳ, ¹ ἐπεὶ παρασκευὴ ἦν, ² ἦν γὰρ bodies on the sabbath, because [the] preparation it was, (for ²was μεγάλη ἡ ἡμέρα ² ἐκείνου ² τοῦ σαββάτου, ἠρώτησαν τὸν ¹Πι- ²great ²day ²that ²sabbath,) requested ²Πι- λάτον ¹ ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρῶσιν. late that ²might ²be ²broken ²their ²legs, and taken away. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν Came therefore the soldiers, and of the first broke τὰ σκέλη καὶ τοῦ ἄλλου τοῦ ²βυσταυρωθέντος ² αὐτῷ· 33 ἐπὶ δὲ the legs and of the other who was crucified with him; but to

¹ ἄραφος TIT. ² ἴδε GLTIT.

¹ εἶπαν T. ² ὁ μαθητὴς αὐτὴν GTAW.

¹ ἢ λέγουσα LT. ² ἡ Μαρία M. ³ ἡδη πάντα LITAW.

¹ οὖν LITAW. ² σπόγγον οὖν μεστόν τοῦ (— τοῦ T) ὄζου ὑσώπων (ὑσώπων I) a sponge

therefore full of the vinegar, ²hyssop LITAW. ³ [δ] T; — ὁ Ἰησοῦς T. ⁴ ἐπεὶ παρα-

σκενὴ ἦν placed after Ἰουδαῖοι TIT. ⁵ ἐκείνῃ E. ⁶ Πειλάτον T. ⁷ συνσταυρωθέντος LITAW.

τὸν Ἰησοῦν ἔλθόντες, ὡς εἶδον αὐτὸν ἤδη^α τεθνηκότα,
Jesus having come, when they saw he already was dead,
οὐ κατέαξαν αὐτοῦ τὰ σκέλη· 34 ἀλλ' εἰς τῶν στρατιωτῶν
they did not break his legs, but one of the soldiers

λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ εὐθὺς ἐξῆλθεν^β
with a spear his side pierced, and immediately came out
αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ
blood and water. And he who has seen has borne witness, and

ἀληθινῇ αὐτοῦ ἐστὶν ἡ μαρτυρία, ὅτι οἶδεν ὅτι ἀληθὴ^γ
true 'his 'is witness, and he knows that true
λέγει, ἵνα ὑμεῖς πιστεῦσθε. 36 ἐγένετο γὰρ ταῦτα ἵνα
he says, that ye may believe. For took place 'these 'things that

ἡ γραφὴ πληρωθῇ, Ὅσπου οὐ συντριβήσεται αὐτοῦ.
the scripture might be fulfilled, Not a bone shall be broken of him.

37 καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν
And again another scripture saith, They shall look on him whom

ἐξεκέντησαν.
they pierced.

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον^δ ὁ Ἰωσήφ
And after these things asked Pilate Joseph

ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ
(from Arimathaea, being a disciple of Jesus, but concealed

διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα
through fear of the Jews,) that he might take away the body

τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. 39 ἦλθεν δὲ οὖν καὶ
of Jesus: and 'gave leave 'Pilate. He came therefore and

ἦρεν^ε τὸ σῶμα^ς τοῦ Ἰησοῦ. 39 ἦλθεν δὲ καὶ Νικόδημος,
took away the body of Jesus. And came also Nicodemus,

ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν^ζ νυκτὸς τὸ πρῶτον, φέρων μίγμα
who came to Jesus by night at first, bearing a mixture

σμύρνης καὶ ἀλόης ὥσει^η λίτρας ἑκατὸν. 40 ἔλαβον οὖν
of myrrh and aloes, about 'pounds a 'hundred. They took therefore

τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδωκαν αὐτὸ^θ ὀθονίους μετὰ τῶν
the body of Jesus, and bound it in linen cloths with the

ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐντα-
aromatics, as a custom is among the Jews to prepare for

φιάζειν. 41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος,
burial. Now there was in the place where he was crucified a garden,

καὶ ἐν τῷ κήπῳ μνημεῖον καινόν· ἐν ᾧ οὐδέ πω οὐδεὶς ἐπέθη,
and in the garden a 'tomb 'new, in which no one ever was laid.

42 ἐκεῖ οὖν δὴ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι
There therefore on account of the preparation of the Jews, because

ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
near was the tomb, they laid Jesus.

20 Τῇ δὲ μιᾷ τῶν σαββάτων^α Μαρία^β ἡ Μαγδαληνῇ
But on the first [day] of the week Mary the Magdalene

ἔρχεται πρωτὶ σκοτίας ἐτι οὐσῃς εἰς τὸ μνημεῖον, καὶ βλέπει
comes early 'dark 'still 'it 'being to the tomb, and - sees

τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. 2 τρέχει οὖν καὶ
the stone taken away from the tomb. She runs therefore and

ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν
comes to Simon Peter and to the other disciple

and saw that he was dead already, they brake not his legs: 34 but one of the soldiers pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

XX. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple,

^α ἡ δὲ αὐτὸν ΤΤΑ.

^β ἐξῆλθεν εὐθὺς ΤΤΑ.

^γ καὶ ἐκεῖνος ΛΤΑ.

^δ + καὶ also GLTTAW.

^ε πιστεύετε Τ.

^ς Πιλάτον Τ.

^ζ — ὁ ΛΤΤΑΥ.

^η — ὁ ΛΤΑ.

^θ Πιλάτος Τ.

^ι ἦλθεν they came Τ.

^κ ἦραν Τ.

^λ — τὸ σῶμα Τ.

^μ αὐτοῦ of him ΛΤΑ; αὐτοῦ

him Τ.

^ν αὐτὸν him ΛΤΤΑΥ.

^ξ ὡς GLTTAW.

^ο + ἐν W.

^π Μαρίας Τ.

φείσα ἐκείνη λέγει αὐτῷ, ¹Ῥαββουνί· ὁ λέγεται, δ' ἄσκαλε.

17 λέγει αὐτῷ, ²ὁ ³Ἰησοῦς, Μὴ μου ἅπτου, οὐπω γὰρ ⁴εναβέ-

βηκα πρὸς τὸν πατέρα· μου· ⁵πορεύου δὲ πρὸς τοὺς ⁶ἰδελφούς

μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ

πατέρα ὑμῶν, καὶ θεόν μου καὶ θεόν ὑμῶν. 18 Ἐρχεται

⁷Μαρία ⁸ἡ Μαγδαληνὴ ⁹ἀπαγγέλλουσα ¹⁰τοῖς μαθηταῖς ὅτι

¹¹ὤρακεν ¹²τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. 19 Ὁ ὅσης οὖν

ὁψίας τῇ ἡμέρᾳ ἐκείνῃ, τῇ μᾶ ¹³τῶν σαββάτων, καὶ τῶν

θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ ¹⁴συνηγμένοι, ¹⁵διὰ

τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ ¹⁶Ἰησοῦς καὶ ἔστη εἰς τὸ

μέσον, καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν. 20 Καὶ τοῦτο εἰπὼν

¹⁷ἐδείξεν ¹⁸αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ¹⁹Ἐχάρη-

σαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν οὖν

αὐτοῖς ²²ὁ Ἰησοῦς ²³πάλιν, Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν

με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. 22 Καὶ τοῦτο εἰπὼν

²⁴ἐνεφύσησεν, καὶ λέγει αὐτοῖς, Λάβετε ²⁵πνεῦμα ἅγιον.

23 Ἄν· τινων ἀφῆτε τὰς ἁμαρτίας, ²⁶ἀφίενται ²⁷αὐτοῖς·

²⁸Ἄν· τινων κρατῆτε, ²⁹κεκράτηνται. 24 Θωμᾶς δὲ, εἰς ἐκ

τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε

ἦλθεν ³⁰ὁ Ἰησοῦς. 25 Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,

³¹Ἐώρακαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐάν μὴ ἴδω ἐν

ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἡλῶν, καὶβάλω ³²τὸν δάκτυ-

λόν μου ³³εἰς τὸν τόπον ³⁴τῶν ἡλῶν, καὶβάλω ³⁵τὴν χεῖρά μου

εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας

ὀκτώ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ'

αὐτῶν. Ἐρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη

self, and saith unto him, Rabbouni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side.

Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: of whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the

midst, and says to them, Peace to you. And this having said. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: of whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the

1 + Ἑβραϊστὶν ἐν Hebrew [L]ITTA. — ὁ LITTA. 1 — μου (read the Father) [L]ITTA.

2 Μαρία LITTA. 3 ἀγγέλλουσα LITTA. 4 ὤρακα I have seen LITTA. 5 — τῶν LITTA.

6 — συνηγμένοι LITTA. 7 καὶ (— καὶ T) τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ LITTA. 8 — ὁ Ἰησοῦς (read he said) TITTA. 9 εἰ LITTA. 10 ἀφίενται they have been remitted LITTA.

11 — ὁ LITTA. 12 μου τὸν δάκτυλον T. 13 τόπον place LITTA. 14 μου τὴν χεῖρα TITTA.

midst, and said, Peace
do unto you. 27 Then
saith he to Thomas,
Reach hither thy finger,
and behold my
hands; and reach hi-
ther thy hand, and
thrust it into my side:
and be not faithless,
but believing. 28 And
Thomas answered and
said unto him, My
Lord and my God.
29 Jesus saith unto
him, Thomas, because
thou hast seen me,
thou hast believed:
blessed are they that
have not seen, and yet
have believed.

30 And many other
signs truly did Jesus
in the presence of his
disciples, which are
not written in this
book: 31 but these are
written, that ye might
believe that Jesus is
the Christ, the Son of
God; and that believ-
ing ye might have life
through his name.

εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν. 27 Ἐπὶ λέγει τῷ Θωμᾷ,
in the midst and said, Peace to you. Then he says to Thomas,
Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ
Bring thy finger here, - and see my hands; and
φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ
bring thy hand, and put [it] into my side; and
μὴ γίνου ἄπιστος, ἀλλὰ πιστός. 28 Ἄ καὶ ἀπεκρίθη
be not unbelieving, but believing. And answered
Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου. 29 Λέγει
Thomas and said to him, My Lord and my God. Says
αὐτῷ ὁ Ἰησοῦς, Ὅτι εὗρακάς με, ὁ Θωμᾶ, πεπίστευκας·
to him Jesus, Because thou hast seen me, Thomas, (thou hast believed):
μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.
blessed they who have not seen and have believed.

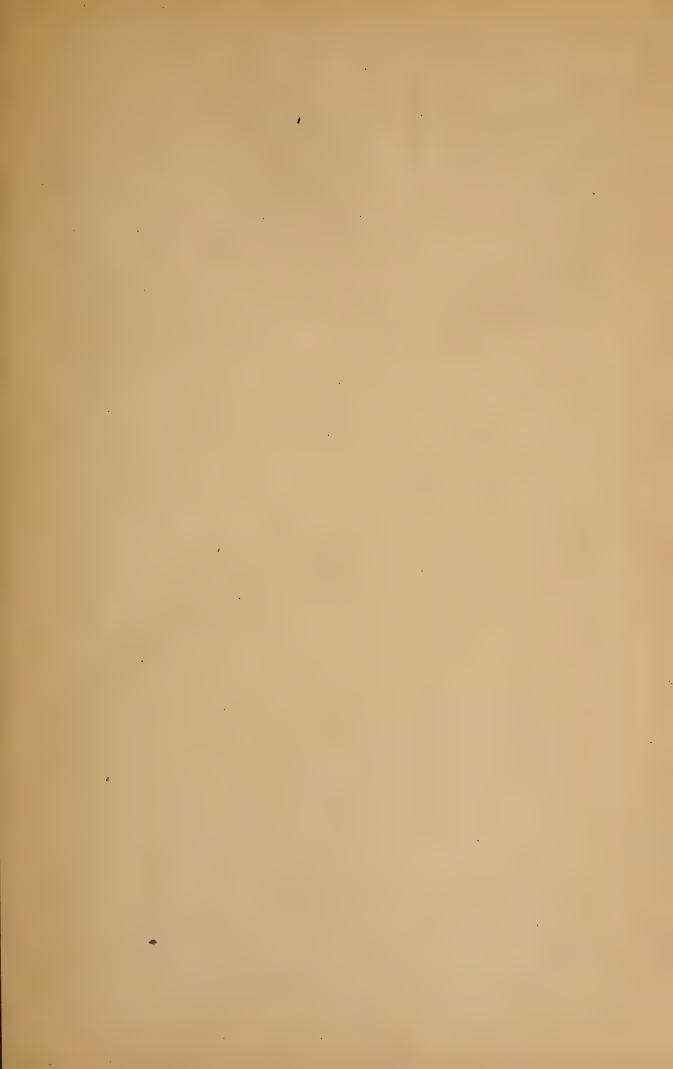
30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰη-
Many therefore also other signs did Je-
σοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμ-
sus in presence of his disciples, which are not written
μένα ἐν τῷ βιβλίῳ τούτῳ. 31 ταῦτα δὲ γέγραπται, ἵνα
in this book; but these have been written that
πιστεύσῃτε· ὅτι ὁ Ἰησοῦς ἐστὶν ὁ χριστός ὁ υἱὸς τοῦ
ye may believe that Jesus is the Christ the Son
θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι
of God, and that believing life ye may have in name
αὐτοῦ.
his.

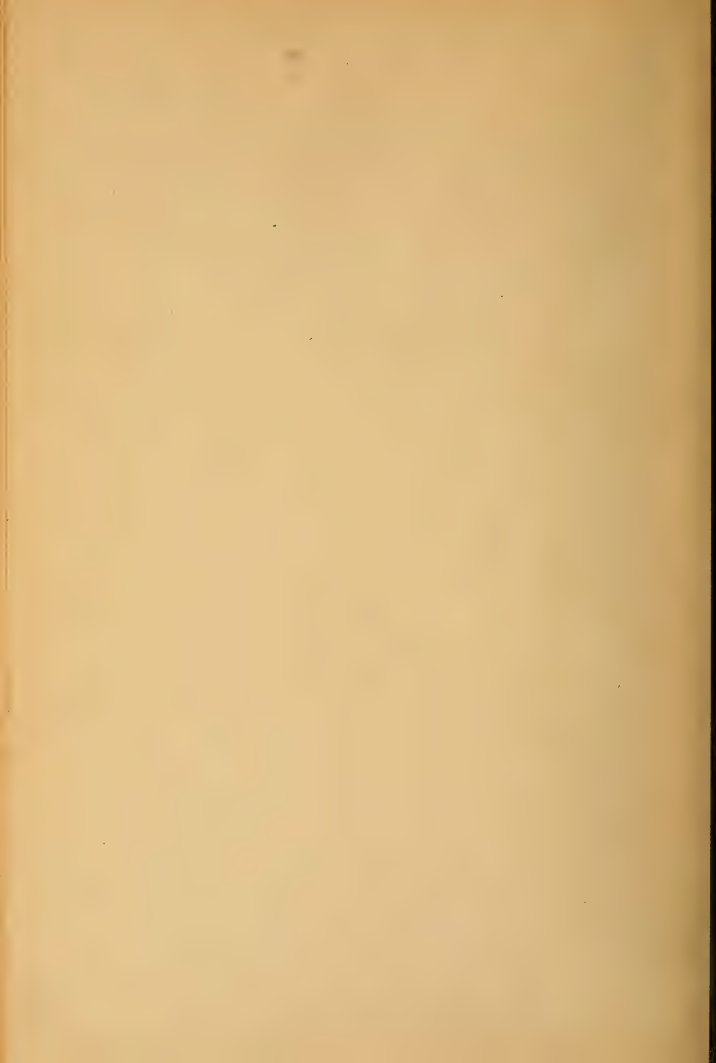
21 Μετὰ ταῦτα ἐφάνηρσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς
After these things manifested himself again Jesus
τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριᾶδος· ἐφάνηρσεν δὲ
to the disciples at the sea of Tiberias. And he manifested
οὕτως· 2 ἦσαν ἑαυτοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ
himself thus: There were together Simon Peter, and Thomas
λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλι-
called Didymus, and Nathanael from Cana of Gali-
λαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν
lee, and the [sons] of Zebedee, and others of the disciples
αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεῦν.
his two. Says to them Simon Peter, I go to fish.
Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον
They say to him, Come also we with thee. They went forth
καὶ ἀνέβησαν εἰς τὸ πλοῖον μεθυσ, καὶ ἐν ἐκείνῃ τῇ
and went up into the ship immediately, and during that
νυκτὶ ἐπίασαν οὐδέν· 4 πρωίας δὲ ἦν γενομένη· ἔστη ὁ
night they took nothing. And morning already being come stood
Ἰησοῦς· εἶς τὸν αἰγιαλὸν οὐ μὲντοι ᾔδεισαν οἱ μαθηταὶ ὅτι
Jesus on the shore; not however knew the disciples that
Ἰησοῦς ἐστίν. 5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά,
Jesus it is. Says therefore to them Jesus, Little children,
μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ. 6 Ὁ δὲ
any food have ye? They answered him, No. And he
εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον,
said to them, Cast to the right side of the ship the net,

α — καὶ GLTTAW. b — ὁ GLTTAW. c [ὁ] Tr. d — Θωμᾶ GLTTAW. e — αὐτοῦ
(read the disciples) LTTA. f πιστεύετε Tr. g — ὁ GLTTAW. h + [αἰώνιον] eternal L.
i — ὁ Ἰησοῦς (read he manifested) A; — ὁ Tr. k + [καὶ] and L. l ἐνέβησαν entered
GLTTAW. m — ἐνθὺς LTTA. n γενομένης breaking Tr. w. o — ὁ LTTA. p ἐπὶ L.
q [ὁ Ἰησοῦς] L; [ὁ] Ἰησοῦς Tr; — ὁ TA. r λέγει he says Tr.

καὶ εὐρήσετε. "Εβαλον οὖν, καὶ "οὐκ ἔτι" αὐτὸ ἐλκύσαι
and ye shall find. They cast therefore, and no longer it to draw
"ἰσχυσαν" ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν
were they able from the multitude of the fishes. 7 Therefore
ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Γ' τρω, Ὁ κύριός
that disciple whom ²loved ¹Jesus to Peter, The Lord
ἔστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν,
it is. Simon ²therefore ¹Peter, having heard that the Lord it is,
τὸν ἐπενδύτην διεζώσατο ἦν γὰρ γυμνός· καὶ ἔβαλεν
[his] upper garment, he girded on, for he was naked, and cast
ἑαυτὸν εἰς τὴν θάλασσαν. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ
himself into the sea. And the other disciples came in a little
πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἄλλ'·
small ship came, for not were they far from the land, but
ὥς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν
somewhere about cubits ²two hundred, dragging the net
ἰχθύων. 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν
of fishes. When therefore they went up on the land they see
ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.
a fire of coals lying and fish lying on [it], and bread.
10 λέγει αὐτοῖς "Ὁ" Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν
²Says ²to ²them ¹Jesus, Bring of the fishes which
ἐπιάσατε νῦν. 11 Ἀνέβη Σίμων Πέτρος, καὶ ἔλκευσεν τὸ
ye took just now. Went up Simon Peter, and drew the
δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατον
net to the land, full of fishes large a hundred [and]
ἑπεντηκοντατρίων· καὶ τισιν οὐκ ἔσχισθη τὸ
fifty three; and [though] so many there were was not rent the
δίκτυον. 12 Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀρστήσατε.
net. ²Says ²to ²them ¹Jesus, Come ye, dine.
οὐδεὶς δ' ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τις
But none ventured of the disciples to ask him, Thou who
εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. 13 ἔρχεται ὁ Ἰησοῦς
art? knowing that the Lord it is. ²Comes ²therefore ¹Jesus
καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον
and takes the bread and gives to them, and the fish
ὁμοίως. 14 τοῦτο ἦδη τρίτον ἐφανερώθη ὅτι Ἰησοῦς
in like manner. This [is] now the third time ²was ²manifested ¹Jesus
τοῖς μαθηταῖς αὐτοῦ ἡγερούς ἐκ νεκρῶν.
to his disciples having been raised from among [the] dead.
15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,
When therefore they had dined, ²says ²to ²Simon ¹Peter ¹Jesus,
Σίμων υἱὸν Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ,
Simon [son] of Jonas, lovest thou me more than these? He saith to him,
Ναί, κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ,
Yea, Lord; thou knowest that I have affection for thee. He says to him,
Βόσκει τὰ ἀρνία μου. 16 λέγει αὐτῷ πάλιν δευτέρον, Σίμων
Feed my lambs. He says to him again a second time, Simon
υἱὸν Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε· σὺ οἶδας
[son] of Jonas, lovest thou me? He says to him, Yea, Lord; thou knowest
ὅτι φιλῶ σε. λέγει αὐτῷ, Ποιμαίνε τὰ πρόβατά·
that I have affection for thee. He says to him, Shepherd ²sheep

* οὐκέτι GLTW. ¹ ἰσχυον LTTA. ² ἀλλὰ TTrA. ³ [ὁ] Tr. ⁴ + οὖν therefore TrA.
⁵ εἰς τὴν γῆν LTTA. ⁶ μεγάλων ἰχθύων L. ⁷ πενήκοντα τριῶν LTT. ⁸ [ὁ] Tr.
⁹ — δὲ but TTrA. ¹⁰ — οὖν G; — οὖν ὁ LTTA. ¹¹ — ὁ LTTA. ¹² — αὐτοῦ (read the
disciples) LTTAW. ¹³ υἱὸν John LTr; υἱόνου TA. ¹⁴ πλεον LTTA. ¹⁵ προβατὰ
little sheep Tr.

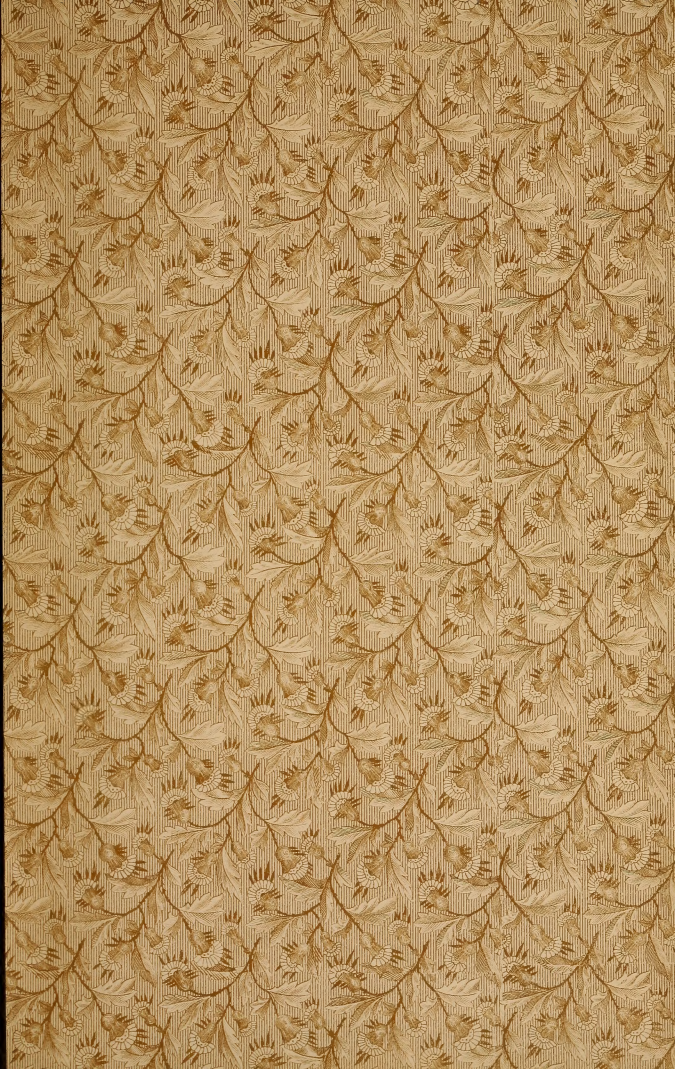




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